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SUNDAY-SCHOOL TEACHING AND MANAGEMENT

McConaughy

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PUBLISHER'S NOTE

There are many courses of study in use for training Sunday-school teachers, but they fail to supply the needs of the smaller schools. As a rule they are written from the point of view of the larger town and city schools. This course has been prepared with the needs of the smaller schools, especially of those in rural communities, kept steadily in view.

While emphasizing teaching, it deals with the duties and problems of Sunday-school workers in general. It treats in simple language such activities and methods as should have a place in any school, however small. Without using pedagogical terms, it bases its conclusions on modern educational principles. Moreover, it constantly lays stress upon definite spiritual results in conversion and character-building.

This first course of study on "Sunday-School Teaching and Management," will be followed by others on "Getting Acquainted with the Bible" and on "Winning Lives for Christ."

The authors have had exceptional equipment for their work. Mr. McConaughy, in addition to his editorial experience, has helped to train large numbers of young people for Christian usefulness at the Northfield schools and in summer conferences. His son is one of the younger leaders in the educational movement of today and has successfully taught large classes of Sunday-school workers. Special studies taken by the latter under Prof. George A. Coe, of Union Theological Seminary, have given form to many of the ideas expressed in Parts I and II. Mr. Bartow is a practical Sunday-school superintendent, thoroughly familiar with the problems and possibilities of smaller Sunday-schools.

These lessons have been tested, before publication, in various training conferences of missionaries of the American Sunday-School Union in different parts of the country, as well as in several large classes of Sunday-school teachers.

Acknowledgment is made of valuable suggestions received thereby, as well as from leading Sunday-school workers who have kindly read the lessons in manuscript.

The John C. Green Income Fund, a fund founded in 1877 "for the purpose of aiding . . . in securing a Sunday-school literature of the highest order of merit," by providing for the expense of authorship and copyright, enables the Society to make the price of this book within the reach of all who desire to use it.

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HOW TO USE THIS COURSE

This course of study is intended for use:

1. By Senior or Adult classes during the Sunday-school session, in place of the regular lesson.

2. By groups of present teachers and officers, or of older pupils, or of both. Such groups may meet after the Sunday-school session, or at another hour on Sunday or on a week-day evening, in some home or other convenient meeting-place.

3. By individuals studying alone but reporting the results of their work.

1. The Teacher:

To teach such a course as this should be regarded as a high privilege, and the opportunity when presented should not be declined because one does not feel fully qualified. While acquaintance with the Bible, knowledge of child character and gifts of leadership may be made very useful in directing such a course, one who has not all these advantages but has a real love for Christ and a sincere desire to see Bible truth better taught to young and old need not hesitate to undertake the service. In some communities a public-school teacher may be the natural one to lead; in others the Sunday-school superintendent or one of the present teachers; in still others the pastor.

2. The Group Leader:

Where, after diligent effort, no one has been found who will undertake to teach the course, a group should be formed, composed of those who feel the need of training and are ready to seek it. One member of such a group should be chosen as the leader, to see that its meetings begin at the appointed time and to represent it in correspondence with those to whom it will naturally report.

3. The Class Session:

Various methods may be followed in conducting the class session, according to the size of the class and the experience of its members. Whenever it meets apart from the regular Sunday-school session, there should be prayer, either at the beginning or at the close, or both. Each separate topic of the lesson may be assigned in advance to one member, to study the section relating to it, to find anything further, if possible, bearing upon it, and then be prepared to state it, when called upon, in his or her own words. Every other member should be encouraged to add anything or to raise any question bearing upon that point. Never merely read from the book itself in class. Let such reading always be a part of the advance preparation.

4. Additional Reading:

Since this is only an elementary course, treating concisely the most essential points of each topic discussed, the student will find it greatly to his advantage to supplement his study by additional reading while taking the course, and to follow it by further reading on the topics in which he is most interested. This will not make the course more difficult. On the contrary, if even a little outside reading is done on each lesson, the class discussions will become more interesting, and the impressions will be more lasting.

A carefully selected list of books will be found on page 197. Two special offers are there made, by which small sets of books can be secured at reduced rates. Each training class, if not each member thereof, should take advantage of one or other of these two offers. Such a set of books may well be made the nucleus of a small library belonging to the school and used especially for the training of its workers.

5. Written Answers:

It is specially recommended that written answers be regularly prepared to the questions attached to each lesson. These have been framed with the view not merely of fixing in mind the principal points of the lesson, but of applying these to the school with which the training-class student is

connected. It is not merely new knowledge that is aimed at, but its application in promoting better Sunday-school work.

Either of two methods may be followed in regard to these written answers to the questions. They may be prepared by each member at the same time that the lesson to which they belong is studied. In that case they should be brought to the class and, as each question is taken up in succession at the close of the class hour, the answers should be read by one and another as called for. Or the questions may be treated more as a review of the previous week's lesson. In the latter case the answers are to be written during the week following the study of the lesson in class, and taken up as above indicated at the beginning of the next class hour.

Where the questions call for observation and report on present conditions in the school, the leader should take pains to see that the answers are prepared in a constructive and helpful manner, and never in a fault-finding spirit. The written answers may either be handed in to the teacher or retained by the writers, as agreed upon. The weekly writing of these answers will prepare for the writing of the review tests given at the end of each part. These review papers may be submitted, when so arranged, to the Sunday-school missionary of the district, when the school is a Union one, or to the proper state or district officer when it is denominational; or they will receive careful examination and acknowledgment if sent direct to the author of this course, in care of the publishers.

6. The Examination:

The writing of the answers, lesson by lesson, as well as of the reviews at the close of each part, should make an examination at the close of the course a natural step for which all are prepared. All who pass such an examination will be entitled to a diploma from the American Sunday-School Union, or they may also receive the same from their own state or denominational teacher-training department.

Decide from the start that you will do your best to complete the course and take the examination upon it. Allow all the time necessary to do the work thoroughly. Your school may take a just pride in the number of its members who

hold teacher-training diplomas. When any class or group completes the course, arrange for graduation exercises. Such exercises may also well be made a feature in group gatherings of neighboring schools or in conventions covering larger districts.

7. Later Courses:

In arranging the order of this course, it has been thought advisable to begin at once with the subject of *teaching*, since that is the most vital problem in every school. For the same reason the courses relating to the *material for teaching*—the Bible—and to its use in *personal work* are planned to follow this opening section on the school in operation.

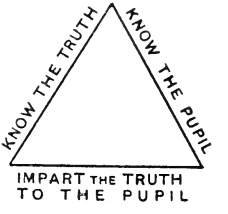
I

EFFECTIVE TEACHING

LESSON I

Planning to Teach the Lesson

1. WHY A PLAN IS NEEDED Teaching includes three parts: the material to be taught, a pupil to learn, and a teacher who can plant the new ideas in the learner's mind. Have you thought good Sunday-school teaching consisted only in mastering the material, looking up the Bible references, and knowing the lesson facts? Or did you think you could teach when you knew your subject and understood your pupil? A third part is necessary—the ability to teach the lesson so interestingly that it will impress your pupil and affect his conduct. All three sides of the triangle are needed.



To teach a lesson successfully you must first make a teaching plan. Did you do this last Sunday? Did you ever bake bread, or help build a barn, or even a chicken house, without thinking out beforehand the kind you were going to make, deciding what materials you would use, and planning things out, at least in a general way? If even bread cannot be well made without a rule or plan, how can any Bible lesson be well taught without some previous plan to guide the teacher? No good teacher in public school or Sunday-school ever teaches a lesson well unless, consciously or unconsciously, some outline of the teaching has been made. Your Sunday-school class will be twice as interesting and effective, if you will — beside studying

the lesson material and studying the pupil's likes and dislikes, needs, and interests—think out the *best way* of teaching him the new idea that you wish to impart. *You* are the bridge between the lesson and the pupil; be as straight and strong a bridge as you can.

2. AIM IN MAKING YOUR PLAN

When anyone tries to put a new idea into another person's mind, he should go through three different steps: *preparation* of the pupil's mind to receive the material; *presentation* of this material in the most effective way; and *application* of the truth to the pupil's life. Sometimes one step is almost omitted and the others emphasized—that depends on your aim. What are you trying to teach today? If it is history—the way God developed the Hebrew nation in the Old Testament, or the Christian Church in the New—you will not so greatly emphasize the personal application of the passage as the relation of its facts to the whole movement. If you are teaching little children that God loves us all, the application (that God loves *them*) is all important. So when you have mastered the three steps necessary in a well-planned lesson, and have applied them to next Sunday's lesson, keeping in mind what the aim of that lesson is, you will see which steps need more attention and which require relatively less. You always plan for cake baking in much the same way, but it makes a great deal of difference in your plans, methods, and actions whether your aim is to make sponge cake or chocolate cake. Only the very skilled housewife tries to make both at once; but if you and I often have half a dozen aims for a thirty-minute Sunday-school lesson, no wonder our pupils are uninterested and unimpressed. Have *one* aim for each lesson; make this aim so clear that, at the end, each pupil can tell from your teaching what aim you have had in mind. Example: Joseph in Prison: show that courage and

trust in God win out. The aim of the lesson, therefore, determines your use of the following steps for planning an effective Sunday-school lesson.

3. PREPARATION First, get the soil ready. Crops do not grow when planted on a frozen surface; no more do ideas grow when you try to plant them in minds unprepared for them. You can tell a good teacher by watching her for the first three minutes of the lesson—that is long enough to arouse a class or put it to sleep. If you once lose the attention of your class it is hard to get it again. Prepare the pupil for the lesson by finding a "*point of contact*"—something he already knows to which can be linked the new idea in this lesson. Electricity never lights a lamp if there is no point of contact between lamp and power: our minds work in the same way. You must find something in these minds before you in your class with which you can connect your new thought. To do this:

1. **Begin with your pupils' ideas.** They are the soil, not you. If their interests are in baseball, skating, and dogs, or in dresses, parties, and hair ribbons, *start* by referring to one of these things. (Never spend the entire lesson time, though, in this way; Sunday-schools are not intended for discussion of athletics or the fashions. Make sure, therefore, that you can promptly connect what they *are* thinking about with what you *want* them to think about.) Adapt the lesson-point to something that concerns their daily life. "Do you need grit to play baseball? This lesson tells about ten men whose lack of grit cost a people a fine country." (The Spies.)

2. **Link the new idea with something that has gone before.** A keenly interested class can be prepared by a few words of review. "What do you suppose happened to Israel when Joshua died?" Sometimes current events in town or country help. "Did you boys read about the

newsboy near Chicago who died because he gave so much of his skin to save a young lady whom he never saw? What did Paul say about what *he* was willing to do for others? How did he prove it?"

3. **Try to arouse the pupils' interest at the very start.** Make them immediately anxious to hear about the lesson. Begin it in a striking way. Which is the better introduction: "This lesson is about loving one's neighbor," or "Yesterday, in front of the corner store, I saw Henry Jones helping old blind Sally across the street"? Look out for appropriate incidents. Frame pointed questions.

4. **Never arouse interest except as it helps to develop the lesson thought.** Mere interest, on a topic which you cannot relate to the lesson, hurts because it detracts attention from the lesson instead of fixing attention upon it.

4. PRESENTATION

You will seldom *prepare* by telling the lesson facts, or drawing them out by questions; that is the second step. It is usually the longest part in the teaching and frequently the most important. Here again the aim you have chosen for the lesson will determine on which events or points in the lesson material you will lay most stress. There are many ways of *presenting* the material:

1. **By questions.** If the class has done homework this is usually a good method. Be careful not to tell too much yourself. A fact which a pupil has gained for himself sticks far longer than one which you give him.

2. **By use of the Bible itself.** Don't overwork the Quarterly; it is only a help to the understanding of the Bible. Encourage your pupils to bring their Bibles. Recite the most important verse together. Know the lesson so well that you can call for the specific verses which tell the steps in the story. However, don't devote all the time to verse examination: no class can be kept interested by merely using the Bible as a sort of dic-

tionary in which to look up answers to the teacher's questions.

3. **Encourage the pupils to tell the story in their own words.** Never mind an occasional slang word—that comes from the boy or girl nature, which we are trying to help. Pupils may give the lesson material by each taking one of the characters and thus dramatizing the incident. Anything that makes the printed page vivid and impressive is helpful.

4. **Be sure of the essential facts.** Don't swamp your pupils with details. Make, with their help, the big things stand out, then fill in the details. "First things first, and important things made important" is a great rule in Sunday-school teaching. Think of the boys and girls who know almost nothing about Washington except the cherry-tree story of his boyhood days; they have not been well taught.

5. **With younger children the story method** is the most effective way of presenting the lesson. With children under eight years the lesson story should be read to or studied by the child *after* it has been told by the teacher.

5. APPLICATION "What does this mean to me *today*?"—this is the question every pupil should ask after a well-presented lesson. Life is too busy to study, especially in Sunday-school, truths or events that have no present meaning for us. The points of today's lesson must be summed up, compared with the core of similar Bible incidents, and then the fundamental truth, presented in the lesson aim, seen and applied. Thus your final step will be both a review and an application.

1. **Show the bearing** of today's lesson upon other lessons previously studied or yet to come. "Does God always treat cheaters so?" "Is this incident like any we have studied before?" "How do you think Christ would

have acted in such conditions?" "What would *you* have done?" Be careful to avoid the piecemeal method of Sunday-school teaching. Many pupils have no idea that the *king* David of whom you are talking today is the same as the *boy* you told about some weeks ago. Use charts and blackboard outlines to show the relationship between the lessons, and to point out the general truths that underlie all of them.

2. **Use the Golden Text.** Be sure the class sees its bearing on the central thought of the lesson. Have them show how the lesson *topic* is found in the lesson facts or statements.

3. **Have the class work out their own title** for the lesson, preferably with a verb in it (to indicate *action*). "Saul treats David meanly." "Jesus loves those whom others avoid." Their own title, thus fixed, will mean more to them than the one given in the Quarterly.

4. **Express the lesson application** sometimes in a Bible verse, a verse of a hymn, a single sentence, or a short prayer. Give this, written on a card, to pupils to be placed in the mirror frame or wherever it will be often seen.

5. **Lead the pupils also to make their own application.** Avoid moralizing. Sometimes no application should even be suggested; leave it to their own thoughts. Sometimes let your part be only questions. "How ought Saul to have treated David?" "How do we treat those who help us?" "What do girls in this town do to help the poor and the sick?" "What would you have done if you had been in Joseph's place in prison?" "What would Jesus do if he lived here?" If your lesson has been well taught, the aim you had in view will appear in the conclusions your pupils reach.

Preparation, presentation, application—these are the steps we all take if we are trying to influence anyone in thought or act. The drummer, selling goods, jokes and passes the time of day with the storekeeper, then opens

his cases, shows his goods, and concludes by trying to get an order. A good preacher introduces his theme by striking statement, by pointed illustration, or by vivid picture, then expands his topic, and in conclusion urges definite action as a result. The aim in every case is to make the mind receptive, then to present the new idea vividly, and finally to have the pupil admit the point and act accordingly.

QUESTIONS

1. How have you heretofore gone to work in preparing your Sunday-school lesson?
2. What are the three steps in teaching every lesson, as emphasized in this chapter?
3. Apply these suggestions in preparing (and if possible teaching) one lesson and report how they worked.
4. What was the *central thought* of last Sunday's lesson? How did you bring it out in teaching? (Or, if you were taught, how did your teacher bring it out?)
5. In what *definite* way do you hope your pupils (or classmates) will be different because of what they learned last Sunday?
6. What aim do you think the writer had in view in preparing this lesson on "Planning to Teach the Lesson"?

LESSON II

Keeping the Class Interested

1. THE PROBLEM Minds are always working; if you are tired out with the day's work, your mind is interested in getting to bed; if the sermon fails to hold your attention, your mind is still at work thinking about the Sunday dinner, or the hens in your henyard, or the new suit Mrs. Jones is wearing. The minds of your pupils are just as active; they are little machines, busy every minute. If the Sunday-school lesson does not hold their attention, their minds are buzzing over thoughts of toys, or hair ribbons, or why snow melts, or a hundred other subjects irrelevant to the lesson. You do not have to *make* interest; you have to *direct* and *use* it. If you do not catch John's interest and center it on the lesson, in a second it will be off after some other idea. The problem is one of *direction*, not of *development*.

2. THE POINT OF CONTACT Get the "point of contact" (p. 19). What do you mean by saying the minister "talked over the heads of his congregation"? Simply that he did not get any point of contact, did not use any present interest. He would have been a better preacher if he had better known and considered what his congregation needed—what their interests, problems, joys, and sorrows were. Did you ever see a Sunday-school teacher who was like such a preacher? What do *you* know of the every-day interests and thoughts of your pupils? How definitely do you know their religious ideas, their problems, joys, and sorrows? No idea ever

comes into a mind, no ideal is ever used to mold a character, unless the idea or the ideal has something to stick to, unless it finds some point of contact. The air is full of electricity but we have to get a definite point of contact on a live wire before we can get power or light. In teaching, get in touch with your pupils' live wires. Link up the pupils' present interests with the main point of the lesson you are teaching.

There are different ways of making the "point of contact." For example:

1. *By direct approach to the lesson material* in a sentence which arouses interest: "There was once a boy who didn't love his father. I know he didn't because of the way he acted." (Absalom.)

2. *By a story from child-life:* "It was queer. Henry was strong enough to lift a hod of coal or carry a heavy box. But he wasn't strong after all; he got mad so easily that the fellows liked to tease him to see what he would do." ("Greater is he that ruleth his spirit.")

3. *By free conversation:* "How many of you children have ears? What are they for? Can you have ears and not hear? What was the matter with Ted's ears when he didn't hear father ask him to go on an errand? Jesus talked about people who 'having ears, hear not.'"

4. *By a picture.* For example, one of mother and child. Ask questions to draw out thought of mother love and care for child, leading to a Bible story of the Heavenly Father's love and care for us all the time.

3. USING EXPERIENCE **State the new ideas in terms of old ideas** that your pupils understand. A brand new unrelated idea means nothing. If a child does not know the meaning of the word "intemperance" you are wasting time in trying to teach him to avoid it. Children on the edge of the Sahara Desert would hardly understand you if you told them

the beautiful white snow proves God's love for us. The child who, some years ago, had never seen any river but the Chicago River, then an open sewer, might rightly say she "hated rivers"; her conception of rivers would be based on the only one she knew. The baby who called a trolley car a "choo-choo" was simply using his present understanding to explain a new object.

All this means, to the teacher, to "proceed from the known to the unknown," because the only key a child has to new ideas is found in his present ideas. Therefore we must understand these fully, and often we can relate Sunday-school ideas to public-school ideas; more often we can relate them to daily experiences. John says he does not believe the story of God's speaking to little Samuel in the dark; God never spoke to him. How would you answer his objection? Simply by his own experiences—a telephone with a message he could not see, or a letter from his mother at home, or the voice of conscience which he has heard. Jennie cannot understand what God is. How explain it if not in terms of her experience with an earthly father whom she loves and who loves her?

Accordingly, all new ideas must be given (*a*) by finding the present idea of the pupil which is most like the new one; (*b*) by linking the new idea to this related old one, and (*c*) by having the pupil formulate the new idea for himself.

4. ABSTRACT OR CONCRETE? **Always remember that children are interested in the concrete** rather than the abstract. This applies to most "grown-ups" as well. A newspaper, especially in a town, devotes much of its space to "Personals." Personal testimonials quoted in advertisements sell thousands of things that otherwise would lie covered with dust on the shelves. You and I may go to church, or to this or that meeting, largely because Mrs. Jones or Mr. Smith or John

Clark is going. You and I are apt to be more interested in where the President goes to church or plays golf, and in what his daughters wear and do, than we are in an important debate in the Senate. Why not apply this everyday principle—of interest in the concrete—to our Sunday teaching? Most of the Bible is framed on this principle—it is largely a history of individuals.

Why, then, teach about neighborliness in the abstract instead of using Christ's method—telling the story of the kind-hearted man who helped the poor fellow who had been robbed on the Jericho road? Is the lesson about sacrifice? There is the story of Jonathan, the man who risked his life to save his friend. Is it about temperance? What better concrete illustration than Daniel, the man who always kept "in training"? Illustrations of every-day boys and girls, stories of Bible characters which never grow tiresome, of great men who have done noble and inspiring deeds—all these may be used to connect a great truth with actual lives that lived it out. But be sure the underlying abstract truth is retained by the pupil as well as the concrete example; his application will consist in using the abstract truth in new situations.

5. DISTRACTIONS **Many teachers have to work against distractions** which undoubtedly hurt the effectiveness of their teaching; some of these can be avoided. *First,* the ideal condition is for each class to have its own room; this is usually impossible. Many Sunday-schools, however, have, at slight expense, arranged curtains hung on piping, by which one big room can be made into many compartments. This aids each class by lessening distraction from the noise, or the mere presence, of the classes near by.

Second, make the physical conditions as helpful as possible. Chairs are better than pews. Always arrange your class so that all will be in front of you. Sometimes

it is wise to assign a regular seat to each pupil. Do not make your pupils face a strong light; it may hurt their eyes and distract their attention. Be careful of the temperature; no one can do good thinking or be really interested in a close, stuffy room; if the room has been used for an earlier service, be sure it is properly aired before Sunday-school begins. If you are a teacher of very young pupils, provide physical relaxation for their restless little bodies by marching, motion songs, and similar activities. Try to have your school meet at the best possible hour; it is very difficult to direct the interest of pupils who are hungry or, on the other hand, are sleepy after a big Sunday dinner.

Third, be careful of your own attention and interest. If you show interest in the hands of the clock, or in anything else outside of your class, or if you divert your pupils' attention to some action on some pupil's part, you may rightly expect their interest in the lesson to flag. If you happen to be the secretary, or the superintendent, you have a fine opportunity to help or hurt the interest of pupils in their work. The noisy, bustling secretary who stirs around gathering class books and collection envelopes while the classes are in session, probably takes away ten per cent. from the effectiveness of each lesson. A similar result comes from the superintendent who converses while others are teaching and later bangs the bell and calls for order as though Sunday-school was a military drill.

Finally, the very cause of distraction may be used to interest. A Sunday-school worker visiting a school was asked to take a lively class of fifteen-year-old boys whose teacher was absent. One boy, with a pair of pincers, was stirring up all the boys near him. Asking for the pincers the teacher illustrated how he had seen them used in a sleigh-bell factory to fasten the bells to the straps. Having thus secured their attention, he at once directed it to the lesson for the day.

6. POINTERS

Many aids to interest-gaining may hurt more than they help. If you use an object lesson, or a story, simply to arouse interest or to amuse, your time is wasted. If the interest thus aroused and directed cannot be carried a step farther—to the central theme of the lesson—it is useless to arouse it. No lesson "needs to be made interesting"; it is interesting already if you will only find the point in it that means something to your pupils. And what proves interesting this month, will not, in the same form, be interesting ten months hence. The lesson, too, must progress, go on, work up to a climax, as was suggested in the chapter on "Planning to Teach the Lesson." Finally, wise teachers help their pupils to form habits of being interested in the lesson; when this is done, half the battle is over. The next chapter considers this problem.

QUESTIONS

1. Describe an instance you have observed of one inattentive pupil in a class where others are paying attention. Suggest a cure.

2. In a certain school a whole class of boys were observed looking out of the window while the teacher was reading to them from the Quarterly. What was the trouble? Report any instance of an inattentive class you have yourself observed; state cause and suggest cure.

3. What new methods can be used rightly to direct the pupils' interest?

4. Describe how you (or your teacher) made last Sunday's lesson *concrete.*

5. What definite "point of contact" did you use (or hear used) last Sunday?

6. What "point of contact" can you suggest for next Sunday's lesson in a Primary class?

7. How could distractions be better avoided in your Sunday-school?

LESSON III

Training the Pupils in Good Habits

1. TEACHING TESTED BY CONDUCT The test of Sunday-school teaching must be the pupils' actions; it is a waste of time merely to give our pupils ideas which are unrelated to their conduct. The final estimate of any education must be on this basis: Has this class given its pupils "moving ideas, motive forces for the guidance of conduct"? The worst thief in the world usually knows the laws better than most of us; he *knows*, but he doesn't *do*. Is your Sunday-school teaching the kind that influences acts as well as thoughts; can you think of any pupils who are better boys or girls in action today, because you have been their teacher? It may often be hard to measure this influence upon conduct, or to point to definite results, but this should always be the goal. Christ died to make us *be* better men and women, not merely to make us think more holy thoughts.

2. GUIDING INSTINCTS A very large percentage of our actions are the result of instincts—inborn tendencies to behavior that each individual has when life begins. We are shy or assertive, interested or uninterested in persons and things, sociable or secretive, generous or miserly, largely because of the instincts which were born in us. One of the biggest problems for any teacher, accordingly, is to learn to utilize the pupil's instincts to the best advantage; this is just as necessary in the Sunday-school as in the public school. Every teacher, no matter how limited his or her training may be, should note:

1. **There are both good and bad instincts.** The rigorists, who held that everything people did by nature was wrong, were as incorrect as those modern psychologists who hold that human nature is always right. The good instincts need development: the bad instincts need control.

2. **Instincts develop** just as truly as the body develops. The moral and religious instincts of children develop, yet sometimes we want fifteen-year-old moral and religious natures in ten-year-old boys and girls. The child of ten whose chief interest is in prayer-meeting would be abnormal; his religious instincts should prompt him to do deeds of kindness and service more than to "testify in meeting." Morality is expressed in one way by adults and in quite another way by children. Young men and young women may observe Sunday by quietly reading or writing; boys and girls need the out-of-doors, and the wise Sunday-school teacher will not try to repress this natural instinctive vigor, but will join with them and help them to express it by walking, for instance, instead of by stealing apples. It is instinct that makes a boy want to whittle everything he can find—help him to cut out a model of the Ark or the Temple, instead of defacing the pews. The giggling girl is a natural expression of the period of adolescence; do not scold her, try to direct her. Instincts develop; do not expect full-grown instincts in half-grown children.

3. **Instincts need direction.** Children cry and fight and steal and lie and make trouble in Sunday-school and are naughty in other ways, because of misdirected instincts. What is the teacher to do with bad instincts, such as those that prompt boys to fight and girls to be selfish? Many of these bad instincts really need *re-direction.* The boy who bullies smaller boys in your school, partly, at least, because of the instinct of self-assertion and leadership, may be made secretary of your class, and may work out his managing tendency

in a way that helps instead of harms. The girls who, prompted partly by the social instinct, are wasting too much time in aimless ways with "their crowd," may be formed into a club which will take charge of decorating the church each Sunday, or render similar services. Even the "tough boys" in your neighborhood may be attracted to your Sunday-school if you use their "gang" instincts by giving the class a "taking" name and a complete organization, and by starting them at some task, as, for example, making their town famous as a "Spotless Town." The same sex instinct which, rightly directed, leads to love and home-making, wrongly running wild leads to vice and sin. In life, as in algebra, learn to "eliminate by substitution." Watch the instinctive acts of your pupils; a few will need repression—which is a very difficult task; others may be redirected and more wisely and fully developed. A great many Sunday-school teachers need more boy and girl study rather than more lesson study.

3. STRENGTHENING HABITS When instincts have been directed, trained, and frequently followed, they become habits, either good or bad. Here also the Sunday-school teacher has a force which can help or harm her work, according to the way she treats it. What habits are being formed in your pupils? None? Impossible; habits are being formed every moment of their lives. If your pupils are not forming the habits of attention, interest, and politeness, they are, inevitably, every time they meet you, forming habits of inattention, heedlessness, and impoliteness. Do you not see how immensely important it is to help them to form the right habits? A Sunday-school where the pupils are noisy, disobedient, discourteous, and irreverent may be worse for its pupils than no Sunday-school at all. Every act of life helps to make some habit, good or bad; the

teacher's obligation—and opportunity—is to see that everything in the Sunday-school tends to make right instead of wrong habits in its pupils. For example:

1. **A habit of promptness** may be formed. When pupils are tardy do you tactfully and quietly show your disappointment, or do you ignore it entirely? If the latter is the case, are you not helping to confirm the late pupil in the habit of tardiness?

2. **A habit of attention** may be formed. Does the inattentive pupil—never by scolding but possibly by a word or two when the lesson is over—know that you saw and regretted his inattention? Or do you lecture this pupil so much in public that he is forming the habit of expecting such criticism and steeling himself against it? Especially do you, by your own close attention to the business at hand, inspire your pupils to follow the same course?

3. **A habit of accuracy** may be formed. Every time you accept without remark a wrong or an incomplete answer, or give indiscriminate praise when only part of the assigned work has been done, you help to form in your pupils the habit of being satisfied with less than full accuracy and clear understanding. Can your pupils say—as many can—"Oh, Miss Smith won't care if I've read only half the lesson and looked up a few answers"?

4. **Other habits** are being unconsciously formed by your pupils at every session of the class. Does your influence aid them to form the habit of service—helping one another, sharing books, calling on sick members—or does it promote in them the "each-for-himself" attitude? Is it helping them to feel that they are a part of the Sunday-school and the church, or does your attitude develop in them the habit of feeling that they are "sent" to Sunday-school, a place in which they have no special part or interest? Are you helping them to develop a habit of reverence for God's house? Does their conduct in Sunday-school make them more helpful and obedient

in their homes, or do you, unconsciously, help them to form habits of impoliteness and disobedience?

Schools are habit factories: see that yours turns out a good product. To do this, and form the good habits already mentioned, each teacher should remember three rules for habit-making. *First,* make the action which you wish to have become a habit, bring pleasure to the pupil, and the action which you wish to have him freed from, bring him discomfort. Promptness, attention, accuracy, service, co-operation, politeness, and obedience should all bring some reward to the pupil—sometimes a tangible reward like a star, a card, or a book, but oftentimes merely a smile of appreciation or a word of thanks and congratulation quietly spoken (beware of developing "teacher's pets") will bring the sense of satisfaction which is needed to weld the good action into an unconscious habit. *Second,* never permit exceptions in the actions which you want to have grow into habits. This is hard but it pays. If you countenance discourtesy and inattention next Sunday, it may break down all the opposite good habits you have helped your pupils to form during the preceding month. *Finally,* "strike while the iron is hot"; have the feeling of satisfaction follow the good act as soon as possible; learn which habits should be stressed early in life and which later on. You can form in Primary pupils a habit of obedience which, if not already established, will be very difficult to develop in Seniors; while the latter can gain the habit of co-operation in service which is not so fully possible in younger children.

4. USING THE MEMORY Memory is only a specialized mental habit. When you say, "Repeat the First Psalm," the habit of reciting certain words and sentences in response to that request, brings that psalm to mind rather than the Twenty-third. A pupil who has studied his lesson, recites it because, in that study, he

formed the habit, for instance, of saying "Saul" when asked the name of Israel's first king. Thus memory is a habit much used in the Sunday-school. Note how this habit can best be trained in your pupils:

1. **Some things should be memorized** word for word ("learned by heart"); others need to be memorized by retaining the general idea, or central thought. See that you train your class in both forms of the memory habit.

2. **Try to make what is to be retained in the memory vivid.** Furnish as many helps as possible; for example, make use of visual memory, getting a mental picture, ("What do you suppose this looked like?"); auditory memory, relating the present to other things already memorized, ("Who was the son of David, the great king about whom we studied last week?"); and similar aids.

With younger children, visual memory should be strengthened by frequent use. For example: A series of pictures or words, either on cards or on blackboard, may tell the story of a Bible incident. Each Beatitude may be taught in connection with a Bible story and some illustrating picture. A picture of an idol would naturally recall the First Commandment, etc.

3. **Use what has been memorized.** Always call for any memory texts and recitations. If you ask pupils to do special outside work, be sure to call for reports upon it. You and I do not waste time in memorizing or learning things that will not be really useful to us; apply this in your Sunday-school memory work.

4. **Explain the best methods** of training the habit of remembering (memory) and of study. Few pupils really know how to study a Sunday-school lesson; go over one with them in class, showing them how to use the Bible, the Quarterly, maps, and other aids. Never let pupils form the habit of studying in the wrong way, or of memorizing things that are of no use in life.

5. RECITING MEMORIZED PASSAGES

1. **Competition between different classes** in memorizing Scripture will often quicken and sustain interest. In such competition the passages to be committed (whole sections or chapters to be taken in weekly portions) should be carefully selected and assigned in advance. Testaments or Bibles or other rewards may be offered.

2. **Another good plan** is to have one class after another rise during the closing exercises, and repeat, either as a class or separately, one or more Scripture verses committed during the week. These verses may be on a special topic announced in advance, thus leading to some Bible *searching* by the classes. In that case the location of the passage should be stated before it is recited. A record of the number recited by each class should be kept by the secretary and reported from time to time.

The central point in all this chapter is to train your pupils' instincts and habits and memories so that they will be useful to them, so that they will help them to live serviceable Christian lives.

QUESTIONS

1. What instincts did you observe at work in the Sunday-school last week?
2. Which of these were bad instincts that needed redirection?
3. How are the teaching in your class and the management of your school forming either good or bad habits in the pupils? Give examples.
4. How should the pupils' memory be trained and used?
5. What good plan of memorizing Scripture have you seen in operation?
6. What new plans for your class or school have you gained in studying this chapter?

LESSON IV

Asking Questions

1. WHY IMPORTANT Anyone can ask questions; it is the first thing the lisping child does. Questions are the chief tool of most teachers; some of us would fail to hold our classes for ten minutes if we could not "fire questions at them." Asking questions seems the easiest and simplest part of teaching, *but* there are two kinds of questions, good and bad ones. The first five questions any Sunday-school teacher asks, will show whether he is a good or a poor teacher. You spend an hour or two, perhaps more, in studying your lesson; do you ever spend five minutes in planning out the questions you are going to ask? The most learned biblical scholar will absolutely fail to hold and influence a class of Sunday-school children unless he has learned the art of asking questions. It will pay to consider this all-important part of Sunday-school teaching.

Why does a teacher ask questions? To do one or another of three things: to test the pupil's knowledge; to stimulate and interest him, or to help him develop the truth of the answer. Most teachers neglect the developmental question and thereby their teaching loses in effectiveness. Too many teachers use test questions like a gatling gun, often with no expectation of having them fully answered, but simply to try to "keep the class moving." Three questions to a minute is the rate observed in some classes—what chance does this give for any real answering, much less for any thought or for bringing the point home? It is safe advice to most teachers to tell them to use just half as many questions as they are accustomed to ask and to

frame them more thoughtfully. This does not, however, mean make them more difficult.

Christ is the pre-eminent example of a teacher who effectively used questions which arouse and stimulate interest. "What think ye?" was his familiar reply to any inquiry. How often do *you* ask questions which cannot be immediately answered out of the Bible or the Quarterly, but which call for the use of the pupil's judgment? A few such well-prepared questions will help to solve the problem of the all-important first five minutes. Many teachers forget that a skilled teacher can ask questions in such a way that the pupil finally gives the answer which he did not know he possessed. Always try to follow an "I don't know" with other questions which will enable the pupil to work out the answer from facts which you know he already possesses.

2. BAD QUESTIONS

1. **A bad question can be answered by "yes" or "no."** Perhaps nine-tenths of the questions asked in Sunday-school are of this type. They do little testing (there are only two possible answers), encourage guessing, and stimulate but little thought and interest. A few such, for quick review or emphasis, may be wise; try not to let over one-tenth of your questions be of this kind.

2. **Indicates its own answer.** The way you ask the question, the modulation of your voice, your attitude—all these suggest to the answerer what you want him to say. Perhaps five out of every six Sunday-school questions suggest their answer; in other words, "they *beg* the question." How much thought do they require?

3. **Requires two answers.** Never ask questions so phrased that two answers are called for. Example: "What did Paul do then, and why?" Always break these up into two separate questions. "What did Paul do then?" "Why did he do this?"

4. **Is not clear.** Perhaps the question has too many words and clauses in it, so that it is hard to get the point. Or it may have in it words that confuse the pupil. Use every-day words (in this follow Jesus' illustrious example). Frame short, clear-cut questions, with verbs of *action*, if possible.

5. **Has pupil's name at the beginning.** "Charles, what did Samuel do next?" is a bad question; the others in the class know who is being questioned as soon as his name is uttered, and may cease to pay attention. Put the name of the answerer at the *end* of the question.

3. GOOD QUESTIONS

1. **A good question stimulates mental action.** There is hardly any other justification for a question. Questions are not asked for the sake of the answers, but for the sake of the answerers. If every question is so easy that every pupil can answer it you need to revise your questions. Do not insult your class by showing, in your questions, that you doubt whether they have brains.

2. **Is adapted to the class.** Ask it in their language, not always in scriptural phrase. Try to get answers that indicate your pupils' personal attitude and judgment. Never shame an earnest but slow mind. Question every pupil during every lesson. Ask certain questions of the whole class, but mostly of individuals. Questions for boys should often differ from those asked of girls; consider and appeal to their individual traits. Do not ask more questions of the brightest pupil than you do of the dullest. At the same time ask the dullest a question which you think he should be able to answer.

It is inspiring to watch a skilful teacher adapt his questions to the individual members of his class; to the bright boy such a thought-provoking one that he is instantly on his mettle to solve it; to the dull boy one so framed that it helps him to use what he knows to reach

the answer sought. In this way through the whole class period every scholar will be alert and contributing his share toward class interest and profit. Work toward this ideal, even if it seems far removed from your own capabilities.

3. **Cannot be answered by a guess.** Never encourage that; help pupils to think out the answer, but not to jump at it blindly and thoughtlessly. Nothing is worse than a question so vague that one has to guess at its answer. What kind of teaching is this: "Yes, that is right, but that is not the answer I want"?

4. **Is never repeated.** It is human nature for pupils, when called upon, to ask you to repeat your question. Do not encourage them in this habit. Ask it the first time clearly and distinctly; if one pupil does not get it, ask the answer of another.

5. **Has a social value for the whole class.** Are you simply a quiz-master grilling each pupil, or are you all studying together some great topic, on which all should have ideas? Do your pupils ask questions of you, or of one another? If the class is a real unit for the accomplishment of Christian living, team work should be its spirit. To some questions the answers of the class, coming from less mature Christians, will naturally differ from your own. Their judgment on certain points may differ among themselves; if sincerely given, so much the better. Always respect a pupil's answer; he has a perfect right to his personal opinion. The spirit should be one of "give and take"; accordingly, no good teacher will read questions from a printed list; mechanical teaching, no matter how correct, is lifeless. Think over your questions before the class meets; write out the most important; study and revise them; then bring them to the class in your head and heart while the paper lies at home. Practice of this sort will soon make questions of the right kind come naturally to your lips.

There are, accordingly, as we have seen, two kinds of questions—the good and the bad. A little care will help you to use more of the former and fewer of the latter, thus increasing the effectiveness of your instruction and the pleasure which both you and your class derive from your teaching.

QUESTIONS

1. Revise this question, indicating its poor features: "John, don't you think Joseph was praiseworthy for succoring his relatives who were in need of assistance?"
2. Watch the questions in your class next Sunday, and report several that worked effectively.
3. How do you encourage your pupils to ask questions?
4. What new suggestions has this chapter given to you?
5. Write out two good questions on this chapter.
6. Write three good questions for Junior pupils on the next Sunday-school lesson.

LESSON V

Making the Lesson Vivid

1. THE PROBLEM "Your Bible stories are awful dry and tiresome. I'd much rather hear about Connie Mack." John's mental protest may be justified, but if so the fault is his teacher's, and not due to any "dryness" in the material. The Bible stories are the most vivid and dramatic any race has ever heard; no thousand other books have so impressed and interested and moved their readers as has this Book. The teacher's problem, then, is to learn the art of handling this intensely interesting material so that it will attract and influence the pupils. The most exciting story ever written can be made deadly dull if badly told; a skilled teacher can put some life and compelling interest even into the driest genealogical chapter in the Bible. Study and preparation are necessary to attain the right method of making the lesson vivid.

2. STORIES Because the Bible stories are old and familiar, some teachers despair of making them vivid to their pupils. The trite must be made living by the teacher. Hundreds of children who have been going to Sunday-school for years would be surprised if you explained to them, on a map, where Palestine is, or if you showed photographs of the actual places where events in Christ's life took place. Bible places and events have always been unreal to them, shrouded in a sort of mystery. This the true teacher must overcome.

There are three familiar means of making a lesson vivid —stories, objects, and pictures. No place offers such

splendid opportunities for effective story-telling as the Sunday-school; yet in few places are stories so poorly told. One authority has said that no real teaching is possible unless the teacher can tell a story. The story-telling gift was one of the conspicuous characteristics of the Great Teacher; questions about God's love, and man's love for his fellow-man were answered by the two greatest stories in literature, the Prodigal Son and the Good Samaritan. Note these suggestions to help you tell the story:

1. **Use material adapted to your hearers.** You may puzzle more than you enlighten when you tell country children a story about a taxicab driver's unfaithfulness. Long, unusual words will spoil the best story ever written. Use incidents that fit the pupil's experience and tell them in his language. The best stories for boys and girls are those of action, with an example which they can imitate.

2. **Be sure your story is adapted to the lesson.** There are thousands of stories that are interesting but which have nothing to do with today's lesson; if you tell such, the time taken is wasted and you have diverted—not attracted—the pupil's attention. Be sure the story is worth telling today; then tell it as well as you can.

3. **Do not tack on a moral.** Tell your story so pointedly that the class itself will catch the point and apply it. Nathan did not lecture David for his sin—he told him a story and when David exclaimed, "The man that hath done this thing shall surely die," Nathan said, "Thou art the man." Christ ended his wonderful story of the Good Samaritan with "Which, thinkest thou, was neighbor to him who fell among thieves?" If the listeners know the story is directed at them, their judgment is apt to be biased. The "moral" should be woven into the story, never added as an after-thought.

4. **When you have decided upon your story,** prepare it for your class thus: (1) *Possess* it; know the facts by

heart, never refer to a book or a paper, make it a part of you. (2) *Practice* it; say it over and over, shortening or expanding it and mastering each detail. (3) *Present* it; this means more than mere telling; it means that you see and feel it, that your imagination pictures the scene—at the turn of the Jericho road, for example—and that you can arouse the imagination of your class so that they, too, see and feel it. Always be sure your story is one of action, that something happens, and that in presenting it you use direct discourse. Example: not, "The boy decided to go home and ask forgiveness," but, "He came to himself and said, I will arise and go to my father, and will say unto him, Father, I have sinned against heaven. . . . ." Suggestions for story-telling such as these, if followed faithfully, will make you a better teacher and increase your enjoyment in teaching.

3. OBJECTS

As we wish to make our Sunday-school a preparation for real life—an aid to living as active Christians—we should use every means which we can find for making our teaching vivid and concrete. Actually to see and feel the object about which one is speaking, greatly intensifies the lesson. Beecher drove home the evils of slavery by conducting an imaginary slave auction. Moody illustrated his sermon on conversion by trying to purify the dirty water in a glass by pouring in clean water. John Jones was never very much impressed with the need of foreign missions until he saw a repulsive wooden idol that the natives of India worshiped. Objects from Palestine, such as coins, pressed flowers, lamps, a girdle, a sling, if carefully used, may greatly vivify a lesson. The teacher who thinks can often find at hand an object which will fix the attention of the class and help to drive the point home. (Example, secret sin: a piece of wood looking fine on the outside, but decayed and worm-eaten

inside.) In every case the skilled teacher will see that the objects help toward the lesson's central point, and that not too many are used.

With younger children, do not use objects as *symbols of spiritual truth*, but simply as aids in the *clear presentation of the lesson facts.* The minds of little children are not ready to go beyond the material to the spiritual of which it is a type.

4. PICTURES If the object itself cannot be procured, pictures are an aid in making the lesson vivid. They appeal to the eye, thus giving an impression additional to that which enters the ear gate. They often correct mistaken impressions and clarify the mental pictures which we have. They help to make the lesson story real, and then serve as a good means to draw from the pupils their own account of what they have been taught. Pictures of works of art present ideals and inspire us. Among the suggestions for the best use of pictures note the following:

1. **Use reproductions of works of art,** when possible. The American Sunday-School Union has two new series of pictures, one on the Old Testament, the other on the New, chosen and reproduced with special care, and accompanied by helpful description, telling you how to use them to best advantage. They cost but little and may be made very effective.

2. **Photographs of Palestine** as it looks today vivify the lesson greatly. Any Sunday-school publishing company will help you secure these.

3. **Scores of helpful pictures** can be found today in many homes. Many magazines have pictures which may be used effectively. Often the advertising pages may be made useful in illustrating a Sunday-school lesson. What makes a temperance lesson more pointed than two pictures side by side—one of a clean-cut, well-dressed

man taking a drink, the other of a disheveled drunkard leaning up against a saloon? No words are needed to drive this contrast home. If you can, use a blackboard in your class, or if not, then a drawing pad. Be sure your drawings are simple and really illustrative. Those given in teachers' journals like the *Sunday-School World* will help you here.

5. HANDWORK FOR PUPILS All of these tools—stories, objects, and pictures—have thus far been considered as used by the teacher only. A lesson becomes still more vivid when the pupil takes an active part himself. Of course he will do this by answering questions, but cannot the pupil use these tools himself? Consider these suggestions:

1. **Assign different pupils to tell a part of the lesson story** or to look up and report upon a similar story told elsewhere. Some older pupils may be willing to recite a short poem or a fine paragraph bearing upon the lesson theme.

2. **Pupils can make objects that will vivify the lesson.** Show them how to construct, of paper, wood, or cloth, models of the Temple, the Tabernacle, a Jewish house, a tent, and other significant objects of Bible times.

3. **Maps afford a fine opportunity for pupil participation.** Get outline maps and have your pupils color them and locate the important places; or the map in your Quarterly may be used, having each place underlined as you come to it in the lessons. Another good plan is to have your pupils trace the order of events by drawing routes on the map, outlining Christ's movements, Paul's journeys, the Wilderness wanderings, the conquest of Canaan, or the like. Such map work should not be undertaken until pupils have already learned to make maps in day-school; usually at about nine or ten years of age.

4. **For younger pupils a sand table** (fine white sand from a foundry, if possible, on a board with a raised edge) can be used to make relief maps, models of mountains, of the region surrounding the Sea of Galilee or Jerusalem. The sand table may also be used as a setting for the lesson story, with blocks for houses and walls, a tiny boat, twigs for trees, bits of looking-glass for seas, sticks for men. The teacher should handle this material herself, or very carefully direct it, lest its use degenerate into mere play.

5. **Notebooks may be kept by each pupil.** The advanced students might write brief essays on assigned topics; the younger boys and girls might illustrate their books with magazine and other pictures, then letter the lesson title in color, and bind the books for preservation. Every boy or girl is apt to have the scrapbook-making instinct; why not use this in the Sunday-school?

6. **Emphasize the social side of all of this work.** It is for the class, not for the teacher. The pupil tells the story for his fellow-pupils; a class lesson book, illustrated and lettered by each member in turn, may be kept; models may be made with the co-operation of all the pupils. This helps to make them feel that they have an important place in Sunday-school, and intensifies the social spirit so needed in our religious teaching. An exhibit of the work done in the school may also be made in connection with a social gathering, or a district or county Sunday-school convention.

QUESTIONS

1. Tell a carefully planned story next Sunday. Then report how it worked and how you could improve it another time.

2. Point out three examples of Christ's use of stories. Tell what his way of teaching by them suggests to you.

3. What activities, beside answering questions and singing, do the pupils engage in at your Sunday-school? What new activities can you introduce?

4. What use of pictures can you make to increase the vividness of your teaching?

5. Is your class doing anything together as a class to vivify the truths of the lesson? What could you do?

LESSON VI

Influencing the Pupils

1. TRAINING PLUS CONSECRATION A knowledge of right teaching principles—planning the lesson, influencing habit-forming, framing effective questions, securing the pupils' co-operation—all this is of great importance to the teacher; and, if applied, will materially improve the teaching. But a person may know all the principles of teaching and yet be a failure as a teacher; another person may be almost uneducated and yet be a real success in the Sunday-school. Many of us know teachers who never even heard about lesson planning, and have received no suggestions about using stories, objects, or pictures, and yet have deeply influenced the young people in their classes. Numbers of men and women look back to such teachers as the greatest force for molding their characters that they have ever experienced. Teaching, then, can never be merely a matter of rule and reason; it is a deeply personal concern where character and ideals count even more than pedagogical skill. No rules or suggestions can supply this quality; it is a part of what is called personality. The *cultivation of the right personality* is a more important concern than the mastery and application of all the suggestions in this book; where can you or I develop such a personality except by the side of the greatest of all teachers, our Lord Jesus Christ? If our pupils are to learn of him through us, we must be sure that we really *know* him ourselves—that we have been saved from sin

by his death on the cross, and are kept from falling into sin by the help which he daily gives us. This is the essence of all true consecration.

2. UNCONSCIOUS INFLUENCE Unconscious learning is the most impressive and lasting type of education. When we are influenced by a person whom we admire, we unconsciously imitate his thoughts, attitudes, and habits. This is the supreme opportunity for the Sunday-school teacher. Such teachers could help to mold Christian character even if they were trying to teach Sanskrit or wood-carving; what they are, not what they say, impresses itself upon other lives. You may, next Sunday, without knowing it, help your pupils to gain habits of reverence and gracious manners, to appreciate the beauties of God's handiwork, to undertake with divine help to live noble Christian lives.

3. YOUR IDEAL Your influence as a teacher will be determined largely by the ideal you set before you for your teaching. You may have seen the difference between the work of the public-school teacher who is teaching simply "until something better turns up," and of one who is devoting the life to it as a noble calling. Many a Sunday-school teacher has as an ideal "to keep the Sunday-school going," "to keep my class quiet," "to keep my girls from dropping out," "to keep my boys from playing ball on Sunday"—worthy ideals indeed, but far below that toward which we should strive.

The ideal in every class should be to develop devoted Christians who will undertake work in the Church for the world. In the face of such a wonderful opportunity, any lower ideal seems almost ignoble. Who knows what deeds of Christian service your teaching may lead your pupils to do? Think of the joy of the quiet little woman whose Sunday-school teaching led to the conversion and

consecration of one of the greatest living evangelists. Scores of us owe what we are today largely to the inspiration of a long-suffering teacher in that restless and troublesome Sunday-school class of our boyhood.

Do not be content, then, with anything short of definite decision by each pupil to accept Christ as Saviour and Lord. Then encourage public confession of him and growth in his likeness by following his example in service.

Remember, too, an ideal is worth little unless it seems almost impossible of accomplishment; those who aim low have never moved the world; those who aim high have had to fall back on God's inexhaustible strength.

4. BELIEVE IN YOUR TASK AND YOURSELF No teacher can have much influence over his pupils unless he believes in his task, in his God, and in himself as God uses him. If the Sunday-school to you is a bore and a trial which might as well be given up, be assured that your teaching will be of like quality. A good motto for Sunday-school teachers is, "No quitters allowed here." Of course there will be obstacles—think of those that Jesus faced; of course there will be criticism and discouragement. You must believe in yourself—not that you are a skilful teacher, but that in God's providence, you are *the* teacher for *this* class and here lies *your* opportunity. "Whatsoever thy hand." No matter how small the task, or how much better you think Mr. Brown or Mrs. Smith could do it, accept it as yours—yours to make or to mar. If you are convinced of the value of the task, and of your place in it, you will be a *faithful* teacher, not the kind who feels no qualms of conscience at deserting his class once a month; a *brave* teacher, who will not give up when only one pupil appears; and an *optimistic* teacher, who, no matter how hard the task, looks forward hopefully to it. The Sunday-school has no place for the pessimist.

5. PERSONAL CHARACTERISTICS The teacher who seeks to influence pupils by life, as well as by teaching, will be careful in regard to many personal traits, which greatly influence a class. They are quickly affected by your voice, face, manners, and general bearing. The wise teacher modulates the voice; keeps it, as far as possible, at a conversational pitch; avoids high, harsh tones, and speaks distinctly. He knows that the face is the window of the soul, and so he has learned the value of a smile of appreciation, and of a general look of happiness, instead of the glum, determined visage of which all who have to do with young people need to beware. He knows that his manners are on exhibition, and that the class will note any infringement of polite conduct. He tries to see that his movements are not hurried; that his clothes are neither untidy nor so striking as to attract attention. Before your Sunday-school class be sure to justify the claim that you are a gentleman or a lady. The teacher who seeks to influence his pupils aright avoids the hurly-burly flutter to which some are prone: he knows that a nervous teacher makes a nervous, inattentive class. He solves the problem of keeping order by constant interest in each pupil, trying to keep each one engaged and always relying less upon coercion than upon incentives to right conduct; he develops a class consciousness that makes its pupils proud that their class has the best attendance or deportment; above all, he never commits the fatal mistake of losing his temper, no matter how vexatious the situation. While such a teacher may be a rarity, each can strive to become more like this ideal.

6. ATTITUDE A teacher's attitude toward the class limits or increases his influence over them. One teacher expects the class to misbehave and not to know their lessons; usually the expectation proves true. Another shows faith in the class;

appeals to them positively, not negatively, never using that much overworked word, "don't"; sees each good thing they do and judiciously praises it, minimizing failures. He is not merely the teacher, but also part of the class, and accordingly says "we," not "you," and "our class"; he respects each pupil's individuality and acknowledges the pupil's right to differ from the teacher on certain points; he does not claim complete knowledge and is eager to learn with the class; he is absolutely sincere, and strives to be the friend of each pupil.

7. CHARACTER COUNTS All of this resolves itself into the statement that a teacher's character counts more than his teaching. "What you are speaks so loud, I cannot hear what you say." "An ounce of life is worth more than a pound of preaching." A person cannot give what he does not have, and you and I cannot help others to develop Christian characters unless we first possess them ourselves. "The Lord hath need"—need of us to teach and help the young; God forbid that any of us should fail to help him because of our own selfishness and sin.

QUESTIONS

1. Which of your own Sunday-school teachers most influenced your life? How?
2. Of all the Sunday-school teachers you now know, describe the one who seems to you to have the strongest influence for good.
3. How is order maintained in your own class?
4. How many of its pupils have confessed Christ and united with the church during the past year or two?
5. What has been done to develop in it a spirit of class loyalty?
6. What do you think is your own real motive in Sunday-school teaching?

LESSON VII

Jesus the Best of All Teachers

1. HE CONSTANTLY TAUGHT The greater part of Jesus' brief public ministry was devoted to teaching. The one scene which has been described for us connected with his passing from boyhood to youth (Luke 2:41–51) shows him emerging from learner into teacher. From the entrance upon his active career in Galilee (Matt. 4:23) teaching was his habit (Mark 10:1) and the evening before his crucifixion was devoted to giving his chosen class the most precious teachings ever recorded (John 14, 15 and 16).

He used the synagogues, when they were open to him (Luke 4:16; John 18:20) as we use the church and Sunday-school room, but he did not confine his teaching within their walls. He taught the crowds when they flocked to him on mountain or by seaside, but he gave himself just as freely to individuals whom he met on crowded streets, or by the well-side, or on the flat roof of the oriental house.

When he found those who were ready to follow him, he formed a special group to whose training for service after his departure he devoted himself without stint or limit. He was infinitely patient with pupils who were slow to learn or self-opinionated yet loyal at heart (Luke 22:31, 32; John 14:8, 9).

He had no "hours" during which he could be seen. His disciples were *with* him, often by day and by night. From the records of his teaching preserved for us in the Gospels, we may learn how to follow his example in our own teaching.

2. HE ADAPTED THE TRUTH TO ALL He taught adults chiefly. This was necessary because of the brief period in which his work must be accomplished. Others must be trained to teach the coming generation. But we read that he loved the eager young man who came running to ask about eternal life (Mark 10:21); that he spoke with infinite tenderness to the little daughter of the Jewish ruler as he lifted her up to new life (Mark 5:41); that he taught humility through a child set in the midst (Mark 9:33–37); and that he gave his special blessing to the youngest of all (Luke 18:15–17).

3. HE TAUGHT GREAT TRUTHS SIMPLY Although his words were addressed mainly to adults and dealt with the great truths which meet the profoundest needs of the soul, Jesus used simple terms, appealing to the experience and common sense of his hearers. "The common people heard him gladly" (Mark 12:37). His language was pictorial, and his illustrations were constantly taken from the most familiar objects: from light, and salt, and water; from the birds flying through the air and the hen mothering her brood; from the common tasks of shepherd, farmer, fisherman, house-builder, steward, and house-wife; from the crowds pushing through the narrow city gates; from the children making the open market-place their playground; from rich men's feasts and bridal processions; from wars and disasters; from all such current events and from well-known facts of national history as well.

4. HE FOUND THE POINT OF CONTACT He knew what people were interested in and were thinking about. To fishermen he spoke of becoming fishers of men; to the woman with her water-jar, of the water that satisfies the thirst of the soul; to

the multitude just fed with barley loaves, of the Living Bread that came down from heaven; to the ruler of the Jews, of the Kingdom of God and the only way to enter it; to the troubled-hearted disciples, of a heavenly home and an abiding Comforter and Guide.

5. HE BUILT THE UNKNOWN ON THE KNOWN His hearers had the Old Testament. Building on their acquaintance with it, he referred frequently to its facts and teachings: to Noah, Lot's wife, Sodom and Gomorrah, "Abraham and Isaac and Jacob and all the prophets" (Luke 13:28), the serpent of brass, Moses and the Law, David and the show-bread, Solomon and his glory, David's son and David's lord (Matt. 22:41–45), Jonah and Nineveh and the queen of the South (Matt. 12:38–42). Especially did he show how the incomplete knowledge which they already had was to be rounded out into the fuller truth that he brought to them (Matt. 5:17, 21, 27, etc.).

6. HE TAUGHT BY QUESTION AND ANSWER Thus he made his hearers think and led them to express their thoughts. Both of the lawyer who stood up in public to "make trial of him," and of his own impulsive disciple, Jesus required a thoughtful answer (Luke 10:36; Matt. 16:15). Even in addressing crowds, his manner was conversational and direct (Matt. 5:13–16; Luke 4:21; John 8:12–20, etc.). Since he was an announcer of truth rather than a driller of students, we find him more frequently answering questions than asking them. But more than once we read of his giving most effective answers by a question in return, as when the Pharisees challenged his authority, and he called for their verdict regarding his forerunner (Matt. 21:23–25). Sometimes he asked a question to add

emphasis to the answer with which he followed it (Matt. 12:48–50). To sincere questions he always gave the most enlightening answers. Notice, for example, the great truths uttered in response to the three interruptions in John 14 (vs. 5, 8, and 22). Even when the questions were insincere or hostile in motive, he used the occasion to communicate more truth (John 6:25, 28, and 30; Matt. 22:17, 28, 36, etc.) In the latter instance he replied with questions of universal interest and of deepest import (Matt. 22:42, 43, 45).

7. HE APPLIED HIS TEACHING TO LIFE "By their fruits ye shall know them," he taught. "He that abideth in me, and I in him, the same beareth much fruit." His directions were positive, not prohibitive. The Law said, "Thou shalt *not*"; Jesus said, "Love your enemies"; "This do and thou shalt live." He propounded no theories, discussed no speculations. As he spoke "with authority" it became evident that he was more than a teacher, that "a greater than Solomon" was there. We may learn from his methods, but we must ourselves obey his teachings before we can teach them to our pupils.

8. HE EXPECTED DECISION AND ACTION He sought worshipers for the Father and made them seekers of others (John 4:23, 29). He was not content merely to sow the seeds of truth; he summoned and trained reapers for the harvest (Matt. 9:37, 38; 10:5). He himself sought the lost ones (Matt. 9:9; Luke 19:10) and taught that his followers should do the same (Luke 14:21, 22). He welcomed those who came to learn from him (John 1:39) and went after others as well (John 1:43). He saw and drew out the best in each (John 1:42, 47). He required open

enlistment, not secret discipleship (Luke 12:8, 9). Nothing short of self-renunciation satisfied him (Luke 14:33; Mark 10:21).

QUESTIONS

1. Where and whom did Jesus teach?
2. Why did he necessarily devote himself chiefly to adults?
3. Give three passages in which he illustrated his teaching from the common experiences of his hearers.
4. How did he use the Old Testament in his teaching? Give two examples.
5. From his interview with the woman of Samaria in John 4, show how (1) Jesus found the point of contact; (2) he led from side issues to decision and action; (3) he uncovered sin but awakened hope and faith and confession.
6. In what respects especially do you as a teacher desire to be like him?

REVIEW OF PART I

LESSON I

1. What three features naturally belong in any good plan of lesson teaching?
2. Prepare a brief outline plan for teaching any Sunday-school lesson you may select, in which each of these features shall have a part.

LESSON II

3. Mention three helps toward keeping a class interested. Illustrate each.

LESSON III

4. What good habits can be formed in Sunday-school and how?
5. Mention two good ways of using and strengthening the memory.

LESSON IV

6. Why is questioning an important method of teaching?
7. Mention two good kinds of questions and give an example of each.

LESSON V

8. How should stories be used in teaching?
9. Point out the value of having pupils do handwork.

LESSON VI

10. Why is the life of the teacher even more important than his teaching?

11. What should the earnest teacher guard against? What should he cultivate?

LESSON VII

12. Mention four respects in which Jesus set an example to every teacher, and give an illustration of each.

II

ADAPTING THE WORK TO THE PUPILS

LESSON I

What a Teacher Needs to Know about His Pupils

1. WHY IS SUCH KNOWLEDGE NECESSARY? What are you trying to do each Sunday? Teach Bible facts? The day's lesson? Truths about life? Yes; but far more, if you are a real teacher you are trying to teach *pupils*. Your aim should be, with God's help, to make your boys and girls become Christlike citizens of the Kingdom of Heaven on earth, and you strive to do this by teaching them about the Bible and the great spiritual facts in each Sunday-school lesson. Do not forget that what tests your teaching is your pupils' conduct—the changes in their character and actions—not anything you may do to the Bible or the truths you are teaching; these are unchanged. You as a teacher, present or prospective, are a bridge between this material and the pupil's mind and heart; over you must go the facts and impressions from the biblical truth to touch the life of the pupil. What value would there be in a bridge whose builders did all their work on one end, never trying to make the other end secure and solid? Yet many teachers next Sunday will do exactly that thing; prepare their lesson without once considering the other end of the bridge—the pupil; *his* interests, *his* present problems, what *he* can gain from this lesson to help him live a better life.

2. THE SCHOOL IS FOR THE PUPILS To whom does your Sunday-school belong? Many schools are run as if they belonged to the teachers, with everything conducted from the viewpoint of *their* interests and wishes; other schools seem to exist chiefly

to carry out certain ideas and plans of the superintendent or minister. In every case such a school must be a failure. A Sunday-school exists for the *pupils*, to interest, influence, and aid them, and any other aim is a mistaken one. Your school is to be tested by the effect it has upon its pupils; there is no other test. This test, also, is most readily applied by measuring its influence on its least interested pupils. Any teacher can influence certain "star" pupils, but your class, and your school, must strive especially to interest and help the noisy, trouble-making, inattentive pupils, for they need it most. Christ said there was more rejoicing over the salvation of one "lost sheep" than over all the others who were saved. Do you base your teaching on that contrast? If, therefore, you have learned from the example of the Great Teacher, you will plan your lesson from the standpoint of those who need its help—the pupils.

It is much easier to study the facts of a lesson than to learn how to teach it. The lesson is printed in black and white, and is before you, and you have helps and suggestions in your Quarterly or in your teachers' journal; but Johnnie and Susie are different every moment; what interested them last Sunday seems thoroughly tame to them today. They are *alive*, and this very aliveness places upon you, as their teacher, the *obligation* to know them and their interests and needs, while it also gives you the supreme *opportunity* to influence lives, to help change characters, to make living Christians.

3. NEED OF GRADING Since your pupils are living and growing, it is evident that their interests and needs will change from year to year. When Charlie was eight he liked to learn verses and to color Bible pictures; but now, at fourteen, he thinks of heroes and warfare, and new forms of Sunday-school activity must be used to interest him. It is difficult, almost impossible,

to teach a class in which are included both boys of six and boys of fourteen—they are entirely different in their development, activities, likes and dislikes. Moreover, boys and girls of fifteen cannot well be taught in the same class. Certain Sunday-school pupils can no more be mixed in one class than oil and water. Note the marked difference in each grade, suggested in the chart on the next page, and you will realize the impracticability of teaching ungraded Sunday-school classes. If your school is to belong to the pupils, and *they* are your chief concern, proper grading will be your first endeavor. This may mean breaking up some classes already formed, starting new classes, perhaps separating pupils from a teacher to whom they are accustomed and attached, but eventually the result will justify the action. (This subject is further treated on page 102.)

4. GENERAL CHARACTERISTICS Every teacher should know *four* things about each pupil and should keep these in mind as he prepares to teach the Sunday-school lesson. A good teacher knows (1) the general characteristics of the grade he is teaching (study the chart on the next page), (2) the particular traits possessed by the individual pupils, (3) the every-day interests of each of these pupils, and (4) the home-life and moral environment by which each is surrounded.

5. SPECIAL TRAITS Unfortunately pupils cannot all be classified and tagged according to rule. All girls of twelve will be alike in certain ways, which the teacher should know, but each will also differ from every other. Susie is shy: be careful never to hurt her feelings by unkind criticism; Jennie is forward, always eager to talk: gently curb her ardor and prevent her from monopolizing the whole of the class period; Alice reads a great deal: suggest good books for her eager mind;

How to Understand Your Pupils

Grade: Age:	Beginners & Primary. 4 to 8.	Juniors. 9 to 12.	Intermediates. 13 to 16.	Seniors. 17 to 20.	Adults. 21 to —
Body.	Rapid growth. Restlessness.	Slower growth. Brain develops. "Gang" age.	Adolescence. Awkward age. Shyness. Team play.	Interest in other sex. Clothes.	Finer senses and feelings develop interest in art, music, etc.
Mind.	Interest in stories. "Make believe."	Mental powers develop. Interest in reading (provide good stories). Loyalty to mates.	Interest in heroic. Self-centered period.	Imagination develops. Doubting period. First close contact with life's realities.	Interest in public affairs. Individual responsibility.
Spiritual life.	Centered in the family. Habits of prayer and helpfulness.	Chiefly in the school. Begin church attendance. Center "hero-worship" on Jesus. Lead by comradeship.	Largely by imitation. Should reach full decision to follow Christ and join the church.	Conscience perfected. Interest in church, clubs, societies.	The Church's duty to society and the world. Missions.
Sunday-school.	Mixed classes; may be large. Woman teacher. Stories. Appeal to the imagination. Colored picture cards or lesson leaflets.	Separate small classes. Teacher young, preferably same sex as class. Bible history. Memory work. Map work. Prizes.	Separate small classes always. Teacher preferably same sex as class. Organized classes. Stories of Christian heroes.	Practical basis of Christ's teaching. Organized classes.	Large organized classes, often separated. Teacher pastor or strong layman. Social side of Christianity. Needs of community.

Lucy likes poetry: show her the beauty of the Bible; Maud giggles at everything: speak to her calmly. In the next class, Tom is the bully, always making trouble: make him secretary of the class, thus using his trait of aggressiveness; Arthur reads the sporting page in the paper: let him bring to class a modern example of a "training" like Daniel's; Charles has a "bent" for making things: perhaps he could make, for the class, a model of a Palestine house. So you can go on, finding different abilities, interests, and needs in each pupil; in trying to help your pupils, you will aim to develop the ability of each one, considering personal traits and meeting individual needs.

6. OUTSIDE INTERESTS You are with your class only an hour a week; you can hardly expect to understand your pupils very well unless you know their interests and activities during the rest of the week. Boys and girls do not put on special natures and characteristics for the session of the Sunday-school class; in spite of their "Sunday best" they are still human, lively, and fun-loving.

1. **School.** First, therefore, you should know what interests them in school, which do good work, and which could be won to you, perhaps, by a little help on their arithmetic. The really effective teacher knows, usually from a personal visit to the schoolroom, or with the day-school teacher, just what the boys and girls are doing during the week.

2. **Play.** Nor does the true teacher neglect the play interests of his pupils. You know that Robert has a postage-stamp collection, and you vivify Paul's missionary journeys for him by reference to his stamps from the countries through which Paul traveled. You are not afraid to play baseball on Saturday afternoon with your boys, for you remember that wholesome, clean recreation is a

part of Christian living. A modern artist has painted Christ blessing little children, not in the conventional way, but smiling at a youngster kicking a football! You will help your girls in their play, not as teacher but as playmate, until some day one of your pupils may say, as did one in a small Sunday-school, "Honest, Miss S— just *owns* me." The real teacher knows the Monday pupil and the Saturday pupil, as well as the Sunday pupil.

3. **Home influence.** The time your school influences its pupils amounts to about an hour a week; the influence of the home has eighty times as long to act each week. Do you know what is the home influence exerted upon each of your pupils? Do you know which come from happy homes, where there are family prayers, where the Bible is a much-used book, and where unselfishness and love surround the child? Perhaps you have been saddened to learn of the home environment of that boy whose father is often drunk, whose home-life is a mockery where oaths and anger abound. Can you expect to deal alike with pupils from such different homes? Two hours spent in visiting will often help a teacher more than five hours of study on the lesson.

QUESTIONS

1. What are the "general characteristics" of the pupils in your class (or the one you are observing)?
2. Mention any indications that *your* school "belongs to the pupils"—that they are its aim.
3. How could you improve the grading in your school?
4. See how fully you can reproduce the chart, from memory.
5. Make a list of your class (or of some class you know), indicating briefly the special traits and home influence of each pupil.

LESSON II

How to Teach Primary Pupils

There are no classes in the Sunday-school more important than those composed of the youngest pupils. In the early years of childhood deep impressions may be made, which will last throughout life. The pupils are eager and responsive, and often the teacher lets this very responsiveness excuse her from proper preparation and study of her pupils. Some added knowledge of the characteristics of these little Sunday-school pupils will greatly increase the effectiveness of the teacher.

In some schools babies are enrolled at birth on the Cradle Roll. This is a most effective means of enlisting the interest of parents, and gives the child a direct relation with the Sunday-school from his earliest day. The effectiveness of Cradle Roll work largely depends upon the special superintendent, who will secure the enrolment of each new baby, keep in touch with the parents, and show remembrance of the prospective pupil at birthdays and other appropriate times.

Real attendance at Sunday-school usually begins in the fourth or fifth year. From four to eight a child may be enrolled in the Primary Department. Some large, fully-organized, and well-equipped Sunday-schools have a Beginners' class for pupils of four and five, but usually all from four to eight may be enrolled in one Primary Department. This can be divided into various classes, so that the teacher of "eight-year-olds" will not teach them as she did when they were four; yet their physical, mental, and spiritual characteristics are still much the same.

1. BODILY GROWTH This is the age of greatest physical growth. Children grow "like weeds" between four and nine, and last year's clothes are quickly outgrown. During this period the increase in height is nearly twenty per cent.; in weight, forty per cent. This makes restlessness inevitable. "Sitting still" is agony for the average child at this age. Doing nothing is more tiring than being active, or, as one youngster put it, "Mother, I'm all tired out not playing." The parent or teacher will recognize this passion for activity and strive to direct it rightly. When Sunday-school is held in the morning, Sunday afternoon may be spent in a walk, calling the children's attention to growing things, or talking on worth-while subjects, rather than by "trying to keep John quiet by paying him a cent for every ten flies he may catch." The play of children of this age is vigorous, usually spontaneous, without rules, generally imitative. Much can be done to make this imitative play an aid instead of an obstacle to forming right habits. Each child plays for himself; he wants to outdo the others; there is no team play. Right direction may use this individual competitive spirit for good. Sex differences are unknown; boys and girls play and study together without restraint. Obedience should be required, but at this age direction of energy is wiser than repression.

2. MENTAL GROWTH The imagination awakens during these years; "make-believe" is an oft-used word. Every story is vividly seen by the child; every incident becomes personal and local. The writer always believed a near-by sycamore tree was the one actually used by Zacchæus. The "lies" of children may be frequently explained because of this trait; children really believe they see the impossible things they report. The skilled teacher will use material which the child can vividly picture and make his own. The Bible abounds in

such stories; those of Christ use the imagination marvelously.

This is the curious age; "why?" is always ready. The senses are developing, and the child wants to know reasons. God has given him this passion for knowledge, and no lover of childhood will abuse it by refusing to answer honest questions, or by giving misleading answers; many tragedies have come from ill-gained information.

Imitation is wide-awake; the youngster does what he sees father do, and uses the words he hears from brother John. When the action imitated is a good one, the result makes for right character building; when it is otherwise, bad habits, due to others, begin thus early.

Interest in school-work develops, and the young child is usually keenly interested in his schoolroom activities. Father, mother, and Sunday-school will do well to keep informed on what these activities are.

The mind is too young to grasp very many new truths. Repetition is the rule for mental work at this age; drill on the facts, repeat the Golden Texts, and tell the same stories over again. Be careful to use language which a child can understand; let it all be in terms of his experience, avoiding figurative language. The child who interpreted the verse, "The Lord desireth truth in the inward parts," to mean that if we told lies we got rust in our stomachs, was not to blame for so understanding; nor was the child who reported that "everyone was at Sunday-school except Jesus. He was 'calling today'; we sang a song about it." Everything has a literal meaning for the all-believing child.

3. SPIRITUAL GROWTH The child is *unmoral*—neither moral nor immoral; his moral nature is just developing. We must not demand too much of it, nor dare we leave it untouched. The child must form right habits, those which will help him throughout life.

Too often we forget that good habits stick as tightly as bad ones. Someone has said: "Habit always sticks by you; take the 'h' away, and you have 'a bit' left; take off the 'a,' and a 'bit' is still there; take the 'b' away, and 'it' remains." The child's moral nature will consist largely of habits formed, attitudes imitated, and facts learned. The Sunday-school teacher who frowns at her class of Primary pupils will probably train them to frown. The boy at this age will spend more time watching what his teacher or father is and does, than he will in listening to what he says. A Primary pupil revised the famous quotation from Emerson when he gave it: "What you are hollers so loud, I don't take no shucks in what you say." So the spiritual growth of the child will largely come by imitating the acts of those around him. Habits of obedience, co-operation, unselfishness, and industry may be formed. Habits of prayer, Bible reading, and church attendance may be aided. The spiritual growth of the young child will show itself largely at home and in the school, by faithful attention to his duties and uncomplaining service for his family and mates.

The child's faith is strong; he believes all he reads, and all you tell him. Be careful not to violate this childlike faith and trust. The mother who first taught her child that Santa Claus was an actual person who lived at the North Pole and, when the child was older, explained to him that the story was a myth, had her just reward when her boy asked, "Mother, is Jesus a myth, too?" Never tell a trusting child anything, especially about the spiritual life, that is not absolutely true.

4. SUNDAY-SCHOOL INTERESTS If possible, pupils of this age should have a separate room, and a special superintendent. Their physical restlessness makes marching songs and motion exercises desirable in their opening exercises, which are

better separate from those of the larger school. Boys and girls may be in the same class (at least until six or seven years old), and taught by a woman teacher, preferably one who is a mother. The blackboard or drawing-board may well be used, only be careful to see that the truth behind the pictures is fixed in the mind. The teacher must realize that she is a living example to her imitative pupils. She can definitely help them to form habits of promptness, of obedience, of reverence, of learning the Golden Texts and other Scripture verses, of singing and giving. Look out, however, lest an undue emphasis on the penny makes them penny-givers for life. Too many grown-ups still give much as they did when Primary pupils.

In the teaching, stories of action, enlisting the pupils' imagination, should be told; the Old Testament is an inexhaustible storehouse of such stories. Inanimate qualities and virtues may be personified to impress them on the youthful minds; the intense "my" and "mine" of childhood may be used *for* instead of against, the lesson's effectiveness, by having each child color *his own* picture, print *his own* text, or learn *his own* verses.

The skilled teacher may often provide relaxation for the muscles of Primary pupils without diverting their thoughts from the subject of the hour. If the story is of Joshua or other soldiers, suggest, "Let us stand, straight and tall, like soldiers, and keep step, without moving from our places." Or, when some nature story is being told, "Let your fingers move like the falling leaves or the flying birds."

The good teacher will realize that the methods used with Primary pupils will largely influence their future interest and progress in the Sunday-school. Above all, realize that even the very young children may be gently led to a real desire to please the Saviour who loves them.

Into a certain home came twin girls. One was serious, orderly, observing, apt, imitative; the other happy-go-

lucky, careless, irresponsible. These traits were evident almost from the time the children began to walk and talk. The parents realized that their problem was to soften the first little life so that it did not become a machine, and to stiffen the second to feel responsibility. The wise Christian mother, holding before each little girl what Jesus would like her to be, finds them now at seven each developing a sweet and strong and well-rounded character. Individual traits remain, but the will to do right and to please Jesus is steadily becoming the shaping influence. This is the great opportunity of all who deal with life at its fresh springs.

QUESTIONS

1. How can the Sunday-school teacher utilize Primary pupils' imaginations?
2. Describe the ideal Primary teacher.
3. What indications of spiritual growth have you noted in Primary pupils?
4. What are the mental characteristics of Primary pupils?
5. What helpful habits may Primary pupils form in Sunday-school? What harmful habits?
6. What desire should we lead Primary children to realize?

LESSON III

How to Teach Juniors

1. LOVE OF READING The years between nine and twelve are unique; the growth of childhood has been largely accomplished, but the traits of youth have not yet appeared. Perhaps the most conspicuous difference between the Primary and the Junior pupil is that the latter has now learned to read, and often developed a passion for it. The Junior has the storehouse of the written world, and is apt to seize its treasures as eagerly as he formerly seized those of the outside material world. This period is marked by a large increase in the size of the brain. The boy or girl needs friendly counsel about the way this newly developed power is to be used.

It is not worth while, if it were desirable, to recommend such books as filled the shelves of Sunday-school libraries a generation ago; the normal boy or girl of today will not read "goody-goody" stories, and, furthermore, may take a dislike to the Sunday-school that circulates such literature. The modern Sunday-school library may well concern itself chiefly with providing good books for younger children and helps for teachers, while co-operating with the town library in directing the reading of older boys and girls. The teacher of Juniors can do a definite service by personally seeing that wholesome and interesting books are within reach of each eager young reader, and, as opportunity offers, by suggesting the most attractive books. Have you ever had any pupil report in class on some book recently read? Try it some time. Both you and the class will learn from the experience.

2. THE "GANG" AND CLUBS The boy of seven plays ball for himself alone; he tries hard to get "first bat" and outshine all the others. Five years later this same youngster plays on a team, teases mother or sister to make him a uniform with the name of the nine blazoned across his chest, and is content to make a sacrifice hit—anything to advance his team's score. The twelve-year-old has merged his *self-centeredness* with the "gang" or crowd. Every normal boy or girl "goes with" other boys or girls; the boys may form clubs for sports, and perhaps, mischief; the girls may join together in social groups. There is little basis for these associations, mere nearness of homes frequently, but none the less they are a great factor in the lives of children at this age. It is a sign of the developing social consciousness, which is wholly lacking in younger children and which, when fully matured, makes one interested in the welfare of the whole world. Make his Sunday-school class the boy's "gang," to which he devotes his loyal interest, and you have done much to win him. A baseball nine connected with the class or the department and wisely supervised by the teacher who realizes the opportunity it affords, may not only hold the boy's interest but greatly affect his development.

3. HERO-WORSHIP These two Junior traits—love of reading, and association with one's fellows—lead almost always to an intense spirit of hero-worship. The boy longs to be as deadly a shot as Diamond Dick, or as brave as some other hero; the girl thinks so-and-so "just lovely," "too sweet," and copies her gestures, clothes, and attitudes. It is almost safe to say that there are no normal children in this period without some hero or heroine, someone whom they strive to copy. Such person may be a character in a book, or the biggest athlete, or the best dressed, most "society"

lady in town; or perhaps a "chum," a fellow-member of the "gang" or "set," somewhat older, whose every word and deed seems perfect, and who becomes at once a model for the worshiper.

4. SEXES APART Boys and girls of this age quickly draw apart. The boy teases the girl, calls her interests and activities "sissy," while the girl finds her former playmate rude and horrid. The great sex line is beginning to be drawn, and those who are striving to help and befriend young people will always recognize it. Boys and girls now play apart, the boy with his bat and the girl with her dolls, and each is contemptuous of the other's games. Even "mixed" social gatherings during these years are not usually successful. The girl is apt to be more advanced than the boy of the same age; she does better in her studies; her finer senses and feelings are beyond the boy's. Both boy and girl are laying up reserved strength for approaching adolescence, which has already given them a feeling of disregard for the other sex.

5. MORAL AWAKENING The Junior's moral nature develops along three lines: habits, loyalty, and service. These are the years when most of life's habits are formed; lives are most impressionable, and habits now acquired become permanent. Many parents, unconsciously, now help their children to form habits of disobedience, discourtesy, slovenliness, selfishness, and even profanity. The wise parent and the skilful teacher, however, can start in Juniors habits which will shape noble characters. Loyalty to one's companions is an outstanding characteristic of this age. No one is more despised than the "tattle-tale." This spirit will be later transferred to broader, nobler objects—home, country, church. The friend of Juniors will be loyal to them, and show faith in them, never doubting their word or abusing their confidence.

The virtues of the Junior are always active ones; now is the time to enlist him in actual deeds of service. If his good impulses are not translated into action—even if it is only finding grandma's glasses—moral stagnation will result. No teacher will overlook the necessity, during these four important years of life, of expressional activity, rightly placed loyalty, and habit formation.

6. IN THE SUNDAY-SCHOOL

1. **Have separate classes for boys and girls**; select a teacher if possible from the same sex, about ten or fifteen years older, who has the ability to be the friend and "chum" of the pupils. Efficiency, however, is the first consideration. Better a *good* woman teacher for boys than an inefficient man teacher.

2. **Plan for activity on the part of the pupils**; let them do something, even if it is only looking up references or passing out hymn books. Do not talk *at* them, and *talk* less with them than you *do* with them. Plan for Sunday-school notebooks, scrapbooks, reports, map-drawing, model-making, etc. Strive also to secure service activity, such as calling on the sick or aged people, giving Thanksgiving dinners to the poor, etc.

3. **In your teaching lay stress on fact and action,** rather than on belief and theory. The Junior wants to know of "things doing." Picture Christ as the active man of affairs, using for this grade Mark's story of him rather than John's. Show the *present* value and meaning of these truths; the Junior lives in today, not tomorrow or yesterday.

4. **Promote memorizing**; not the Golden Texts and memory verses merely, but such fine passages as specially appeal to boys and girls at this age; for example, the 24th and 121st Psalms, Paul's address on Mars Hill, Ephesians 6:10–20, 2 Timothy 4:5–8, etc. Encourage also the committing of passages from good prose and

poetry outside of the Bible, bearing upon the subject of the lesson. Have these repeated in class. In marking the roll often have each respond by repeating a favorite verse.

5. **Try to be a hero to your class.** Do not tell them such is your desire, but try to make them want to imitate you—and be sure you are worth imitating. Above all else, try to show them the heroic characteristics of Christ.

6. **Strive for definite concrete results.** Now is the time to induce the more mature and thoughtful of your boys and girls, if they have not already done so, publicly to accept Christ as their personal leader and Saviour.

QUESTIONS

1. In what ways can you personally become more of a hero or model to a Sunday-school class?

2. Interest yourself in a class of Juniors; ask permission to visit it; report on any admirable features you observe in its work and teaching; also on what seems to you to be lacking.

3. If you were a teacher of Junior boys, how would you teach them a lesson on temperance?

4. What do you consider the three most important characteristics of children from nine to twelve?

5. What is your school doing to give its Juniors good reading?

LESSON IV

How to Teach Intermediate Pupils

1. ADOLESCENCE The early teen age, from thirteen to sixteen, is the most crucial age in youth; the Germans rightly call it the "storm and stress" period. It is a "new birth"; the first signs of manhood and womanhood appear in the child who cannot understand them, and who, unless wisely counseled, may misuse them. It is an age of rapid growth, and much must be forgiven the boy or girl whose energies are being drained by bodily development.

Some of the Junior traits continue, but are modified; the hero-worship spirit now values the inner qualities of the hero more than the superficial, external ones. The "gang" spirit, still intense, may yet permit an interest in a larger group, the whole school, or the town. The need of exercise and activity during this period is marked; the boy must have some "safety valve" to let off the superfluous energy; he will slam doors and yell in a fashion that chagrins his mother; he will steal apples or birds' eggs if the wise parent or friend does not provide better channels for his activity. The Boy Scouts and the Camp Fire Girls furnish splendid opportunities in this difficult age; they provide wholesome exercise, and develop self-reliance and a spirit of service.

2. THE SEX INSTINCT The chief characteristic of these years is the awakening of sex, new powers springing up within, with new interest in the opposite sex. Every child has, as a birthright, a claim to true, pure information about matters of sex. The Sunday-school is *not* the place for such presentation; it should be given by the parents at home. If they fail in their duty, the

teacher may, personally and individually, give needed information; it is only the exceptionally gifted teacher, however, who can verbally present this matter to a whole class in a helpful way. Much good can be done by having each member of a class of boys read such a book as Hall's "From Youth into Manhood," or of a class of girls, Howard's "Confidential Chats with Girls."

The sex impulse shows itself in many ways, often to the discomfort of the individual boy or girl. The boy is self-conscious; he does not know where to put his hands or feet; his voice, as it changes, often breaks; he is frequently unjustly and unwisely teased for his new but perfectly natural interest in the girls; his humor is boisterous and sometimes rude; he is almost pugilistic in his assertiveness; and his speech abounds in slang. The girl has difficulty in controlling her emotions; one moment all is bright and sunny, the next, clouds have covered the horizon; she longs for prettier—often "louder"—clothes; her speech is crammed with superlatives—"the sweetest thing," "too pretty for anything," "I'm dying to try it"; she is apt to giggle incessantly, and at nothing at all; she blushes at any undue attention or publicity; she easily overtaxes her strength, and finds it hard to be moderate. Assuredly the boy and girl at this age need our warm sympathy, our friendly comradeship. There are few more tragic things in life than to see the way budding manhood and womanhood is teased, laughed at, and denied proper knowledge, so that the sex feeling, which lies at the basis of love, altruism and self-sacrifice, too often becomes distorted into evil and sensual forms.

3. CONTROL

The adolescent pupil cannot be controlled as was the Junior. There is usually a revulsion against orders and the demand for obedience. This revolt against authority often makes boys decide to run away, and leads girls to make friends

with those who "understand them," but who, alas, too often understand them only to harm them. Many pupils leave school at this age; if the Sunday-school lacks interest and is badly taught, they are apt to leave it also. They want to do and to be something themselves, even if it consists only in "getting a job." They are secretive, the frankness of childhood has gone, and caves or attics are popular gathering-places. The passion for excitement is intense, and they "go with the crowd," usually to worthless, sometimes harmful, amusements. At no period in life is there greater need of a real friend, who will not pry into secrets, but who knows how to make himself or herself "one of the crowd."

4. MENTAL DEVELOPMENT The Junior accepted the teacher's "word for it"; the Intermediate pupil wants to know the reasons, wants to go behind the fact; a critical, calculating, investigating spirit has developed. If frankness and information are denied, dislike will result. The mind is "yeasty," developing, bubbling, and needs much activity. The adolescent pupil "knows it all," and is inclined to argue and debate all questions. If the teacher is not square and honest with him, his inquisitive trend of mind may provoke the beginnings of religious doubt. The love of the beautiful is making its appearance, especially in the girls, and the teacher will develop this by the aid of pictures, poetry, and, if possible, music.

Even more than in the Junior period boys and girls now need wise guidance as to the books they read. Too often the boy becomes attached to the worthless and harmful "ten-centers," or "nickel magazines." The wise father, teacher, or friend can turn this appetite for thrillers to stories about Grenfell, Livingstone, Paton, "Chinese" Gordon and other real, inspiring, and ennobling doers of stirring deeds. The girl, undirected,

may absorb false ideas from cheap romantic stories, when with friendly direction, she might be enjoying and profiting from her first acquaintance with the great romances of literature—such as Shakespeare's plays and Tennyson's "Idylls of the King"—or wholesome stories like "Little Women" or "Rebecca of Sunnybrook Farm."

5. SUNDAY-SCHOOL ACTIVITIES More pupils drop out of Sunday-school during this period than any other, and fewer enter. The reasons undoubtedly are found in the peculiar needs of adolescent pupils, and the frequent inability of the teacher to meet them. The school does well to use its most skilled teachers for this grade. The teacher should have the great gift of sympathy, of realizing the inner feelings of the pupils, of "understanding," when others seem to overlook or tease these sensitive young souls. Boys and girls of this age are frequently lonely and misunderstood; even more than teachers or guides they need friends, real "chums." These they are ready to make among those somewhat older than themselves. Companies of Boy Scouts and Camp Fire Girls succeed in proportion to the ability of their leaders to meet this natural desire. Members of organized Adult classes should be brought into such friendly relations with members of boys' and girls' classes. Sympathy, tact, and common-sense should make of every teacher of teen-age pupils a real friend. For suggestions as to teaching and conducting classes for this grade consult Forbush's "Church Work with Boys," or Slattery's "The Girl in Her Teens."

The teacher should aim to cultivate in his pupils a feeling of responsibility, a power of decision, and a definite relationship to the church and other altruistic organizations. Young people in this period like to "do things"—make them feel a responsibility for bringing in new pupils, calling on the absent, helping with younger classes, keep-

ing record-books complete, etc. The tendency in these years is to dream of great deeds and neglect little duties; show the insufficiency of such irresponsibility. These years also are marked by clear instances of choice between right and wrong, by definite experiences of real sin. Actions before have largely been intuitive and unthinking; now the pupil must decide. Impress upon your pupils the necessity for making right choices *now;* later may be too late. They should decide how much and what kind of education they will strive for, what they will try to become in the world, with what books they will satisfy their taste for reading, and what they will try to do to make this world happier for others. In encouraging them to seek higher education, in directing their minds toward the more noble and altruistic life-callings, the teacher has a rare opportunity.

Above all other decisions, help them, through friendly suggestions and loving persuasion, to make the greatest of all life's decisions, the decision to become a Christian. For a Christian is one who, with Christ's help, habitually decides in favor of the higher and against the lower. Definite relationship to the church should begin in these years. Such statistics as are available show that thirteen and sixteen are the "high water" years for joining the church, and from this grade on the probability of conversion rapidly diminishes.

In your teaching consider these suggestions, all of which are the outcome of experience:

6. SUGGESTIONS

1. **Organize your class;** have elected officers and a program of activities. Hold additional meetings outside of the Sunday-school, perhaps in the home of the teacher. *Do something* as a class.

2. **In your teaching be honest and frank.** If you do not know, say so, and then try to find out. Help your pupils

to meet the questions that trouble them. Lay stress on religious activity, on what Christianity has done and what it is doing today.

3. **Strive for activity** on the part of each member of your class. Truth, in this age, needs to be personally acquired by the pupils. Promote class debates, discussions of problems of right and wrong. Usually the less talking you do yourself, the better will be your teaching.

4. **Become acquainted with the parents of your pupils.** At no period is close co-operation between home and Sunday-school more needed. Find out about the pupils' home-life. Invite the parents to a special session of your class.

QUESTIONS

1. How are your Intermediate classes utilizing the bubbling energies of their pupils?

2. How would you answer a pupil who doubts the story of Creation?

3. Looking back over your experience in these important years, suggest ways in which your Sunday-school teacher could have more deeply influenced you.

4. Name five problems of adolescence, and suggest, for each, one method of meeting it in the Sunday-school.

LESSON V

How to Teach Seniors

1. CONTACT WITH REALITY

The later years of adolescence bring a maturity which puts young people, usually for the first time, into direct contact with the sterner realities of life. Hitherto they have usually been care-free and protected, shielded from the world. Now they come face to face with life's problems and must meet them alone, often unaided. Home-ties no longer hold; they must usually earn their own living; they see, perhaps for the first time, the evils of life, and their reaction to this sudden awakening largely determines their characters for after-life. The earlier years of the adolescent period are crowded with day dreams—of romances, successes, triumphs; from seventeen on comes a period of disillusionment, and in place of a "castle in Spain" the young man or young woman is apt to find only a monotonous round of commonplace duties. For the majority, education, which has been protective against life's more sordid realities, is now over (much less than one per cent. of young people between seventeen and twenty are in college), and each begins to wage his own battle and make his own terms with life.

The result may be disastrous; the "wild oats" of youth may be sown, crime may allure (more crime is committed in this period than in any other), the great anchorages for which home influence stands—honor, purity, religion—may lose their hold, and the young life drift away from the church and the Sunday-school. But the result of this first contact with reality may also be victory; a new vision of one's place in the world, a new realization of need and

opportunity, a new consecration to Christian service. The Sunday-school teacher may be an important factor in winning victory, instead of experiencing defeat, from this testing time of life's awakening.

2. BROADER OUTLOOK The last three years of the teen period bring to the boy or girl new interests, a broadening of the horizon. Home becomes more than "a place to live in," and the young man and the young woman think of a future home of their own and the love upon which it will be founded. The word "country" takes on a new meaning; the newspaper begins to contain something besides sporting news and the fashions; a new patriotism is experienced in advance of the noisy Fourth-of-July variety of earlier years. The church is now more than a building, or a group of people; it is a great institution, which adds to a wonderful past a present challenge and appeal. Foreign missions assume a more real aspect and the reasons for our share in this movement are first realized. The individual "finds himself" in duties done —in helping with the expenses of the home, in preparing to become a citizen, in doing a larger share of the work of the church and Sunday-school.

3. INDIVIDUALITY The religious life of the youth or maiden commands the deepest interest of the teacher and pastor. Each pupil is now an individual, occupying his own place in society, with an individual's needs. More than ever now the teacher cannot think of the class as a whole; each individual pupil must be considered. Too often young people have dropped out of church or Sunday-school because of the impersonal treatment they have received—young people who might have been won by a genuine expression of personal interest in their individual welfare. The teacher must keep in touch with the studies, the work,

the social and athletic interests, the future ambitions of each pupil. Definite assignment of responsibility, too, must make each one feel that his or her place in the school is an important and useful one.

4. RELIGIOUS NEEDS Religiously, this period presents two problems; the need of conserving the religious spirit, and the meeting of honest doubt. Until fifteen the religion of boys and girls is largely influenced by contact; up to this point, in religion, as in everything else, they are imitators. In later adolescence, however, we "put away childish things," and there is a great danger that, as the childish *forms* are outgrown, the spirit behind them may be allowed to die. "Now I lay me down to sleep" is a good prayer for childhood, but the youth needs another sort of prayer; the realization that he has outgrown the form of the prayer, may, mistakenly, make him think that he has outgrown the need of prayer also. We need to devote our energies, with tact and sympathy, to the spiritual conservation of young people even more than we do to the conservation of our natural resources. A human soul is worth more than ten thousand feet of lumber. That the religious spirit may not die out, give it something to do, some service to perform.

In this period of awakening and individualism often comes the first feeling of doubt. "Authority" is no longer unthinkingly accepted, and the faith of the mother may be questioned by the son. In this day of scientific investigation, with our popular magazines often featuring articles which attack accepted beliefs, and with many Socialists denouncing the Church as an institution of the selfish rich, honest doubts may naturally be expected. They should be met fairly and frankly by pastor, teacher, or friend. A personal conversation will do far more good than public explanation and defenses of articles of faith. It is imperative that the questionings of an honest mind be met. Statistics indi-

cate that five-sixths of all conversions occur before the age of twenty. A wise friend during these developing years may render service of untold value in giving life its true direction.

5. IN THE SUNDAY-SCHOOL

1. **Organize the class.** Have officers, committees (Membership, Social, Devotional) and a definite program of work. Secure information about the Baraca and Agoga class schemes for young men, and the Philathea and Amoma for young women. It is much better, though not absolutely essential, to divide the sexes in the Senior Department. When feasible, have separate class-rooms, perhaps in the parsonage or some near-by home.

2. **For teacher,** secure someone whose character certainly, and position also if possible, will carry weight. Even biblical knowledge, however desirable, is not so essential here as strong Christian character. The class hour should be a conversation, a frank give-and-take of opinion, with every pupil respecting the views of every other one. The teacher should write to or call upon those ill or absent, and take a sincere personal interest in every member.

3. **Strive for some active participation** by each member of the class at each session. Consider the use of notebooks; of map-drawing by individuals; of outlining the reign of a king, or a period of Jesus' ministry, or an evangelistic journey of Paul; and other such definite assignments. Give one and then another a topic to be reported on next week. Select some good wholesome book; have each member read it; then spend part of one session in discussing it.

4. **Use the class organization during the week.** Provide ushers for the Sunday evening meeting, a quartette to sing to the "shut-ins." In towns train some of the young men in visiting the jail, the young women in visiting the

sick in homes or hospitals. Promote socials, given by the class to other classes or to the whole school. Plan a debate on a public question, and invite guests. Have a class supper, with a speaker of note; take charge of the sports at the annual picnic; "clean up" the surroundings and moral atmosphere of the country fair; tackle some local need for which youthful interest and energy are required.

5. **Do not insult the class** by giving them childish material. Take up topics that will make them think, perhaps at times even using some special course apart from the regular Sunday-school lesson. Never, though, lose sight of the relation of the Seniors to the school; one of the best and more recent plans is to follow as your regular lessons a teacher-training course, so that the Senior Department or class becomes the recruiting-ground for teachers for the school.

QUESTIONS

1. Is your school developing the spiritual energies of its Seniors by putting them to work? If not, how could it do so?

2. How many of your pupils continue through the Senior Department? Why do some drop out?

3. Name some religious doubts that come to Seniors; tell how you would meet them.

4. If your Senior Department has no organized classes, state the difficulties that seem to be in the way. How could these be overcome?

5. Does your Sunday-school do anything for the physical needs of its pupils? Could it do so?

LESSON VI

The Organized Class

1. ADULTS

In obedience to the Master's command to make disciples of all men, it behooves each Sunday-school to use every available means to advance the Kingdom of God upon earth. No other movement has helped more during recent years to build up the Sunday-school and to win men and women for Christ than the Organized Adult Bible Class.

1. **Advantages.** The following are only a few of the advantages derived from the organized Adult class:

(1.) *It helps to solve the "teen-age" problem.* The great loss in Sunday-school membership has been in the Intermediate grade. How to hold the adolescent boy and girl is a problem for which the Sunday-school is now seriously seeking a solution. In the past the Sunday-school was usually regarded as a place for children only. When the children reached the Intermediate or early Senior grades they drifted away—very often not only from the Sunday-school, but also from every form of Christian study and worship. A very large part of the activities of the church was expended in trying to reclaim those who never should have been lost. With the organization of the Adult class this loss has been greatly lessened. Where such classes are in effective operation, father and mother have a special place in the school, and when they attend the school the problem of keeping the boys and girls there has been largely solved, for the church school has then become a school for the whole family.

(2.) *It improves Sunday-school order.* Especially is this true in the smaller schools where all departments above the Primary meet together for the opening service. Parents are then present to see how their children behave. Moreover, the example set by the adults influences the conduct of the children.

(3.) The organized class *increases Sunday-school membership and attendance.* During 1915, for example, an addition of 40,000 was reported in the enrolment of the Sunday-schools of Philadelphia, and three-quarters of this increase consisted of men. Similar gains are reported from other sections, both city and rural, where organized Adult Bible class work has been vigorously prosecuted.

(4.) The organization of the class *increases class interest by securing class co-operation.* In an unorganized class the superintendent or teacher is usually held responsible for all plans and methods, and consequently not much interest is taken by the individual members; but when a class is organized, with officers and committees installed and acting, the responsibility rests upon them, with the result that deeper interest is awakened in the members. Older folks, as well as children, need to have a personal part in any movement which seeks their interest and co-operation.

(5.) *It adds to the school a force for righteousness* which cannot be calculated in figures. It quickens and vitalizes the school. It makes the school an instrument for good in the neighborhood such as it never could become while merely a children's organization.

2. **Methods.** The method of organization may be very simple or as elaborate as desired. In most schools there is already at least one Adult class large enough to be organized, or one whose membership may be readily increased until a sufficient enrolment is secured to justify organization. Before any steps are taken to organize a class, its members should understand the nature and purposes of the organization. A premature attempt to

organize may result in failure. Send an invitation to every member of the class to be present on a specified Sunday for a particular purpose. Follow this with a personal call upon any who are only lukewarm. When they have assembled explain fully the advantages of organization as here already stated. Then arrange for an evening meeting in some home or in the church or other meeting-place of the school, and ask each one present to bring at least one more to this meeting. If practicable, have some speaker who has had experience in organized Bible-class work make an address. Have a definite plan of organization ready, and be prepared to propose capable persons for temporary officers.

A campaign for charter members should now be conducted, as many will appreciate being invited to join in forming the organization. Fix upon a date for closing the enrolment of charter members, others thereafter to be admitted by vote of the class. In canvassing for charter members, those who already belong may be divided into competing teams for the purpose. Hold a charter member and permanent organization social.

The International Sunday-School Association has adopted the following requirements for a recognized Organized Adult Bible Class:

(1.) *The class shall be definitely connected with some Sunday-school.*

(2.) *The class shall have the following officers:* teacher, president, vice-president, secretary, treasurer. It shall have at least *three standing committees* as follows: membership, devotional-missionary, social.

(3.) *The class shall consist of members who are twenty years of age or over.*

An organized class may consist either of men alone, of women alone, or of both men and women. To organize separately promotes freer discussion, especially of subjects that more closely apply to one sex than to the other, and

the centering of effort upon such community interests as appeal more strongly to men on the one hand, to women on the other. There are many situations, however, especially in the country, in which a mixed class may succeed better, for the time at least, than separate men's and women's classes.

A class name, motto, pin, emblem, and colors may be selected. The following names and mottoes are offered as suggestions: Names—The Friendly Class, The Welcome Bible Class, Overcomers, Volunteers, The Good Will Class, The Good Cheer Class, Gideon's Band. Mottoes—"If God so loved us, we ought also to love one another," I John 4:11; "Good will toward men," Luke 2:14; "Search the Scriptures," John 5:39; "Thy word is truth," John 17:17; "Prove all things," 1 Thess. 5:21; "Abstain from all appearance of evil," 1 Thess. 5:22; "Study to show thyself approved unto God," 2 Tim. 2:15; "I am not ashamed of the gospel of Christ," Rom. 1:16. It would be well, also, to use the red and white pin adopted by the International Sunday-School Association.

3. **The adult-class teacher.** The teacher should be the real leader of the class. Especially should he lead and direct the lesson study and discussion. Except when made necessary by a very large class, the lecture method of teaching should not be used.

The following are a few of the more *common errors* made by teachers of Adult classes: lack of preparation; no lesson plan; loss of time in beginning the lesson; emphasis upon the truths that appeal to the teacher rather than upon those which the class needs; lengthy discussions, especially on topics that lead away from the lesson; asking questions of a few persons exclusively; allowing one or two to assume the right of making final decisions on all questions discussed; a tendency to criticize and to condemn all who disagree; riding a hobby; long-windedness; lengthy exhortations.

The teacher of Adults should keep in mind that *service is the keynote of maturity*, and that his task is not merely to furnish information, or even to deepen spirituality, but to impart principles which will control conduct and incentives that will direct action.

4. **Activities.** The class is now ready for definite work. The object uppermost in the minds and hearts of those forming this organization should be the advancement of Christ's Kingdom, and all the activities of the class should have this end in view. The officers and members of the different committees should at once begin their duties, seeking new members, reclaiming the indifferent, interesting the uninterested, supporting missionary work, endeavoring to secure earnest study of God's Word, and striving in every way to develop and deepen the spiritual life of every member—always winning, never arguing, remembering at all times that such results as these come only by prayer and its accompanying efforts. The leaders of the class especially should be in intimate communion with their Heavenly Father.

The activities of the class will depend largely upon its environment, for the class should undertake such Christian service as its community needs. Visit new families and invite them to church and Sunday-school; visit the sick and render any needed service to them; help the unfortunate; act as big brothers to wayward boys; promote Sabbath observance; increase temperance sentiment; encourage missionary interest; conduct a class Home Department for members who cannot attend the regular sessions; hold open-air meetings; hold neighborhood meetings in outlying districts; unite in a prayer league; assist the superintendent in securing the regular attendance of Intermediate and Senior scholars; organize a Pocket Testament League or similar movement for promoting daily Bible reading; make a religious census of the neighborhood, etc.

The parents' department of the Sunday-school is a part of the Adult division which may well be conducted by the organized class. The most important work of this department is to conduct parents' classes for the study of child-life and of methods of training children and promoting their Christian life. The International Sunday-School Association suggests the following activities for this department: providing individual study of parents' courses by those who find it impossible to attend the class; co-operating with the Home Department and Cradle Roll; establishing a small library of books especially intended for parents; organizing neighborhood classes and clubs for mothers; holding occasional meetings for parents and teachers for discussion of plans for mutual helpfulness, etc.

5. **Relations to men's brotherhoods and women's societies.** Every class which attains the standard of organization of the International Sunday-School Association, as above stated, should enrol with that association by filling out the necessary application blank and paying the small fee for a certificate of recognition. It thus becomes a recognized part of the great Organized Adult Bible Class movement.

The relations existing between men's organized classes in Sunday-schools and men's brotherhoods in churches and between the women's classes and women's societies of various names should be of the most friendly nature, with hearty co-operation at all times. Such organizations should never compete. Only in large churches is it wise to maintain both men's organized classes and a brotherhood. Better one strong organization anywhere than two struggling ones.

Where there are several Bible classes or brotherhoods in a community or district, they may well be united in a federation. Such a federation of the Christian men or women, or both, in any neighborhood may help to accom-

plish the objects already outlined much better than any single organized class. Christianity must be militant in the face of evil. A federation of a few score or a few hundred or a thousand Christian men and women in any community or district can do much to hasten the reforms so greatly needed everywhere.

2. BOYS AND GIRLS

The remarkable success of the Organized Adult Bible Class and the natural tendency of teen-age boys and girls to form clubs and to unite in groups prepared the way for the Organized Secondary Class. The plan of organization and work, with its emphasis on Bible study, its allegiance to the local church, and its adaptability to the physical, social, mental, and spiritual needs of Intermediate and Senior pupils, has been successfully adopted by many Sunday-schools.

The standard of organization is as follows:

(1.) *The class shall have at least five officers:* president, vice-president, secretary, treasurer, and teacher. It shall have *as many committees as necessary* to carry on its work.

(2.) *The class shall be definitely connected with a Sunday-school.*

(3.) *It shall have a Sunday Bible session* and, if practicable, a week-day session for class activities.

(4.) *The age limits* of the class shall be *not less than thirteen or more than twenty years.*

1. **Methods.** The method of organizing an Intermediate or a Senior class is very similar to that of an Adult class, except that the teacher needs to give the work more careful supervision. Officers and committees should be chosen, a class name and motto adopted, and class colors selected. If the class is composed of boys, a class yell will add to the interest. Girls will be pleased with a class flower. Frequently a class has a song of its own composed by a member or some interested friend. Class caps and sashes are quite

an attraction to young people for use at the class outings, and can be either purchased or made by the members. The royal blue and white button has been adopted as the class emblem and certificates of recognition are issued the same as for Adult classes.

2. **Activities.** In order to be deeply interested, boys and girls must be active. Make the unruly boy feel that he is of some account and you seldom have trouble with him. A very important factor in the proper control of Intermediate pupils is the companionship of good men and women. The organized class offers a splendid opportunity for helpful activity under proper leadership. The Intermediate age is the natural period for uniting with the church. No normal boy or girl passes through this period of life without being enthusiastically interested in something. Is it not the duty and privilege of the Sunday-school to see that the boys and girls are at this time led to accept Christ? The organized class helps them to say, "our school," "our church"; so that when the Christian life is presented to them in its attractive power the appeal should receive a ready response. What is more natural than that they should become active members in the church whose school has taught them the first lessons in Christian service?

There are many ways in which the members of Intermediate and Senior organized classes can work for the Master. Their activities, like those of the Adult classes, will depend largely upon the needs of the community. The following activities are suggested:

Take charge occasionally of the opening service of the Sunday-school.

Bring flowers for church or Sunday-school decoration and afterward carry them to the sick.

Have a missionary box in which to gather money to be appropriated for designated missionary objects at home or abroad.

Contribute to any church or Sunday-school improvements.

If there is one member more unfortunate in any way than the others, give a dinner or birthday party for him.

Collect fresh or canned fruits, vegetables, jellies, etc., and carry them to the sick or poor, or send them to some charitable institution. Gather fresh eggs at Easter and send these to the poor and sick. Passages of Scripture may be written on the eggs.

Play Santa Claus at Christmas and distribute toys to poor children.

Serve as the superintendent's messengers. Deliver any message he may wish to send to any part of the room during the service, or to any home after the service.

Keep the superintendent and pastor informed regarding new families in the community.

Collect surplus or used Sunday-school literature and send it where it can be of use.

As far as possible see that all the babies of the community are enrolled on the Cradle Roll and that all the children and young people attend Sunday-school.

These and many more such activities should keep the young people busy and train them in the service of the church and school so that when they are older there will be fewer "I can't" Christians and more of the "I'll try" class.

3. Relations to young people's societies. The organized Intermediate and Senior classes should be in cordial and fraternal relations with the young people's society wherever one exists. There should be both organized classes and a young people's society in every vigorous church, for the class sessions are for Bible teaching and study, and the meetings of the society are for prayer and testimony. There should never be friction between two such organizations. One who serves as an efficient leader or director of the activities of the young people, who will guide the

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work of organized classes and the young people's society so that they are mutually helpful, renders a great service in any church or community.

QUESTIONS

1. State at least five advantages of the organized Adult class.
2. Name a few common errors made by teachers of Adult classes.
3. What would be practical activities for an organized Adult class in your community?
4. What should be the relation of a men's organized Bible class to any brotherhood or other Christian organization of the men?
5. How should the women's class co-operate with the parents' department?
6. Name a few practical activities for an organized boys' class; for an organized girls' class.
7. Why should there be both an organized Senior class and a young people's society in any vigorous church?

LESSON VII

Standards and Progress

1. A STANDARD FOR SMALL SCHOOLS—HOW TO REACH IT

Each Sunday-school should have a goal, for the attainment of which every member should strive. The standard must not be so high as to be unattainable; but high enough to require effort to reach it. The state and county organizations and various denominations have adopted standards of excellence. When these standards are made difficult enough for the strong, well-organized school; they are beyond the reach of the weak, struggling school, when they are made easy enough for the weak school, they are too low for the strong one. The better plan, therefore, would seem to be for the small schools to fix their own standard, raising it by adding more requirements as the schools increase in efficiency.

Among the most important *requirements* are: the school in session throughout the year, an average attendance of two-thirds of the enrolment, grading of pupils in classes adapted to their development, the Bible in general use in the school session, good records faithfully kept and regularly reported, meetings of officers and teachers for conference regarding the work, a sufficient supply of good Sunday-school literature and other helps, more conversions in the school and additions from it to the church each year. Other requirements which may be added are: a Cradle Roll, a Home Department, an organized Adult class, a Teacher-training class, observance of the more important special days, fellowship with neighboring schools in group

gatherings, participation in state and county Sunday-school work, contributing to missions.

The standard should be *adopted at a conference of workers* where all agree to strive for its attainment. It may be posted in a conspicuous place in the school and referred to from time to time. Each officer and teacher, and each pupil as well, should be made to understand that its attainment in some measure depends upon him; that failure means that the entire school has failed, not merely the superintendent or teachers; and that success means that the school as a whole has succeeded and that every member deserves some credit.

2. GRADING THE SCHOOL An essential forward step in many of the smaller Sunday-schools would be the *proper grading of the pupils* as indicated in Lesson I of Part II. The chart given in that lesson should be used as a guide, and, if possible, in the Junior, Intermediate, and Senior classes boys and girls should be kept separate.

Almost as important as the correct grading of the pupils is the *wise selection of teachers* who by temperament and training are fitted for the grades they teach. Frequently a teacher who would be successful in a grade for which he has natural or acquired ability, gives up the work in discouragement after having failed in a grade for which he is not fitted.

Sudden and radical changes in the school organization are unwise. When many pupils are incorrectly grouped, the work of grading should begin with the youngest and move gradually upward. Place all the children from three to six in a Beginners' Department or class, under a teacher who really loves and understands little children. Next, group the children from six to nine in a Primary Department or class, and in the same manner, when sufficient teachers are available, proceed with the organi-

zation of the higher grades. Scarcity of teachers may limit the number of grades that a school shall have, but when teachers can be secured, grades should not be combined merely because there are few pupils. Two pupils are enough to begin a class. Better have a very few pupils in a class than too many.

In the thoroughly graded school the *teachers remain* in the grade for which they are best fitted and the *pupils pass on* to the next higher grade, thus changing teachers every third year. Of course this would also necessitate a graded course of study, and when the departments meet separately there should be devotional exercises and activities adapted to the age of the pupils.

When organization is carried to this point, *certain dangers must be carefully guarded against.* The school may become a piece of machinery for classifying boys and girls as if they were inanimate things which could be slipped into the right pigeon-holes; intellectual accomplishment may overshadow spiritual growth; Bible study may be emphasized more than Christian living; the ability to impart knowledge may be more highly regarded than the personal touch; and formal organization may take the place of a soul-inspiring and life-giving fellowship.

To accomplish the highest possibilities and to avoid these dangers, gradation in a Sunday-school must never be regarded as a panacea for all Sunday-school ills, nor as an end in itself, but simply as an application of true educational methods to Sunday-school conditions, and as a means for achieving greater and more lasting results in the work of the Master Teacher.

A graded school should have *trained teachers*—men and women who not only love the work and are truly spiritual, but *who have specialized in their particular grade.*

In no previous period of Sunday-school history have there been such abundant opportunities to do this as today. Innumerable books on the work of every grade

can now be secured for reading and study. Some of these books should be in the library of every Sunday-school, and the superintendent should urge each of his teachers to read the books which apply to his work.

Whenever a first course in teacher training is completed, advanced reading or study courses should be taken by the graduates, in order that they may specialize in that part of the work for which they are best fitted by natural ability, experience, or previous training.

3. SPREADING THE TEACHER-TRAINING IDEA A school's efficiency is in direct ratio to the consecration and ability of the teaching force. *Consecration first; then training.* Secure from the state or county organization, or an American Sunday-School Union missionary, leaflets on teacher training for distribution among the teachers; have the subject discussed in the workers' conference; if possible have an enthusiastic teacher-training worker address the teachers.

That all the teachers do not approve the plans with enthusiasm or at once enter a training class is no cause for discouragement or discontinued effort. Continue to pray and urge. If none of the teachers of the school have taken a training course, try to get two or three who will begin the study. There are large possibilities in small beginnings. Above all, do not give up the effort because no class can be organized at once. Perhaps you have tried to sow seed before the soil was ready. Try again to talk about the need and advantages of teacher training. Endeavor to organize some of the members of the school (above fifteen years of age) into a normal class for the study of a training course during the school session, or at another time if the latter is more practicable.

Beware lest your plea for securing trained teachers discourages those who are already faithfully working.

Never build an argument for teacher training upon the inefficiency or failure of the present teaching force. It discourages those who are already teaching, and new recruits are not won by such appeals. The consecrated, volunteer teaching force of the Sunday-school has achieved wonderful things. The Sunday-school is not a failure; it never has failed; and so long as it remains loyal to the Great Teacher it never can fail. Glorious as has been its past history, there are still greater things for it to accomplish; and there is no Sunday-school achievement we can dream of which cannot be realized with a corps of teachers fully consecrated and well trained.

4. REALIZING THE SUPREME AIM The Sunday-school is organized to teach the Word of God for the formation and development of Christian character. It exists to make the message of salvation better known, believed, and applied. Salvation, character building, Christian service—these are its watchwords. It believes the Bible is the inspired Word of God, preserved and handed down to us under God's providential care; that all men, women, and children who have reached the age of accountability are sinners; that Christ came to save from sin and to break the power of sin. It realizes that the regeneration of a soul is not the work of a teacher, no matter how well he or she may have taught; but that it is a supernatural work of the Spirit of God; that we may plant and water but God alone can give the increase. Therefore, the spiritual aim must be supreme in Sunday-school work, that the organization may become a great co-operative force for evangelism and Christian training.

God has ordained that *only the Holy Spirit can awaken an interest in spiritual things.* Before the school session can become truly spiritual, the school workers must be endowed with power from on high. Sunday-school worker, you may be converted but not Spirit-filled. Christ

may have entered your heart but not be enthroned there. The Holy Spirit cannot be bought or earned or deserved; he comes as the free gift of God to those who seek him. There must be a willing mind, an intense desire, a giving up of every questionable thing, as far as possible the righting of all wrongs done to others, whole-hearted obedience, real consecration, complete surrender, persevering faith. Here is a mystery: only the Spirit of God can enable one to meet the conditions that make the gift of the Spirit possible. It is all God's work. You cannot depend too much upon God; you cannot depend too little upon self.

5. ENCOURAGEMENT FROM OUR GREAT LEADER Human nature unaided is sure to falter and fail. Sooner or later disappointments come and endeavor becomes a burden; then the discouraged worker ceases to strive, not because plans have miscarried but because there has not been sufficient motive back of them. There is only one source for an unfailing motive. When Christ was on earth he gathered a company of men to whom he imparted a new motive—one that impelled them to the end, even when that end was a martyr's death. Today he continues to inspire men and women with a purpose that does not fail in the face of disappointments and discouragements.

George Matheson, the Scotch preacher, said that it requires a greater exercise of divine power to inspire with habitual hope than to inspire with habitual faith or love. Other people may help us to trust or love, but *only God can keep us hopeful.* Man is prone to despondency. One or two disappointments are often enough to prompt that paralyzing question, What is the use? Only a close fellowship with Christ can furnish an inspiration that will sustain the Sunday-school worker at all times. The discouraged disciples on the way to Emmaus felt their

hearts burn within them as he talked with them by the way.

That Christ is ready to grant the worker in the Bible school this intimate fellowship with himself is indicated by:

1. His emphasis on teaching. Himself the Great Teacher, his final commission to the disciples and to us was to "teach all nations," and this command was followed immediately by the promise, "Lo, I am with you always, even unto the end of the world," Matt. 28:20. Teacher, there cannot be failure if we obey that command and experience this fellowship. "Be of good cheer; I have overcome the world."

2. His devotion to a small company of learners. He was content to devote himself to twelve men. How patient he was with their ignorance, their slowness of comprehension, their foolish questions! He will understand your difficulties; he will not leave you to struggle alone.

3. His present living interest in us and in our work. God has wonderfully blessed the Sunday-school. Beginning with a few ragged children in a small room of a dwelling-house, it has grown to be the greatest religious organization in the world. Its money has sent missionaries around the world; its literature is published in nearly every tongue; it has reached every land. Born the child of the Church, it has become the chief source of the Church's growth. Sunday-school workers, you are in a service which has received Christ's richest benediction. He longs to give you greater success; claim from him the power to abound in usefulness.

QUESTIONS

1. Outline a standard suitable for your school.
2. Mention three points in it which you think should first be aimed for.
3. How could your school be better graded?

4. What steps should be taken to organize a teacher-training class in your school? In some neighboring school that has none?

5. What is the supreme aim of the Sunday-school? Why?

6. What reasons have we for counting upon Christ's special interest in the work of the Sunday-school?

7. How can you secure a deeper consecration on the part of your Sunday-school workers?

REVIEW OF PART II

LESSON I

1. Why should a teacher study his pupils as carefully as his lessons?

2. What can he learn from their play-life? from their home influences?

LESSON II

3. What are the characteristic features of the physical growth of Primary children? of their mental development? of their spiritual progress?

4. How should children of this age be taught?

LESSON III

5. What new traits develop in boys and girls of the Junior age?

6. How should these traits influence Sunday-school work for boys and girls of this age?

LESSON IV

7. What are the prominent characteristics of the Intermediate age?

8. What sort of teachers are needed for teen-age pupils? what kind of teaching?

LESSON V

9. What different methods should be used in teaching Seniors, who are now facing life's realities?

LESSON VI

10. Why should classes both of older boys and girls and of adults be organized?

11. What lines of service are open to organized classes?

LESSON VII

12. What may be gained from setting up a Sunday-school standard?

13. Mention five points that should be included in the standard of even the smallest schools?

14. What encouragement may every Sunday-school worker gain from considering the leadership of Christ in his work?

III

A WELL-ORGANIZED SCHOOL

LESSON I

A Clear Aim

1. A SCHOOL

The Sunday-school session is primarily a service of study. Its purpose was clearly defined a few years ago at a New England conference of Sunday-school workers: "The purpose of the Sunday-school is to teach religious truth, chiefly through the Bible, for the formation and development of Christian character." The question to be asked concerning every part of the order of service is this, Has it any religious or moral educational value?

There are three things that we should expect to find in this distinctively religious school:

1. **A period of instruction and study.** The lesson period is of paramount importance. It is for this that the Sunday-school has met. Nothing should be allowed to infringe upon the time allotted to it. The best possible teaching conditions should be provided. All other parts of the program should be planned with a view to their bearing upon the work of this period.

2. **A devotional period.** The pupils are to be taught reverence for God and respect for holy things. The natural way to develop these emotions is to teach the forms of reverence. During prayer, the reading of the Scriptures, and the singing of devotional hymns, perfect order and a reverent attitude should be quietly but firmly insisted upon.

3. **An activity period.** The learning process is not completed until the pupil knows how to use the facts and apply

the truths of the lesson. While such application of the lessons is largely the work of the teachers, yet the superintendent should occasionally plan and suggest a school activity which will be a practical application of the lesson.

2. A BIBLE SCHOOL The Sunday-school has one text-book, the *Bible*. The school is the Bible-study department of the church. For convenience the passage to be studied is usually printed on lesson papers or in quarterly magazines. This plan is not so new as some think. In the old synagogue schools, sections of the Old Testament were written on separate scrolls for convenience in handling. To give the lesson papers too great prominence, however, may cause the pupils to forget that they are really studying God's Word. Both superintendent and teachers should be supplied with the best lesson helps obtainable, but they should *use the Bible in the school.* Pupils should be encouraged to bring their own Bibles to the school session; and there should be on hand a sufficient number of well-bound Bibles to supply those who have not brought their own. Greater reverence for God's Word can be taught when the pupils hold a Bible in their hands than when they have only a section of the Bible printed with other matter on a sheet of paper.

The best edition of the Bible for use in Sunday-schools is the American Standard Revised Version. The phraseology of the King James Version has become dear to many, but changes in the English language have made some of the words used therein obsolete, and have given an entirely different meaning to others. Besides, since that translation there have been discovered three Bible manuscripts older and better than any used in making the King James Version, and scholars are now better acquainted with the ancient languages and better able to interpret their exact meaning.

3. FOR ALL AGES, BUT ESPECIALLY THE YOUNG The entire church membership in the Sunday-school session and the entire Sunday-school in the church service is a worthy aim. If the Sunday-school is a good place for the children, it is a good place for the parents. Get the men into the Sunday-school and you will keep the boys there. The Adult Bible class movement adds a mighty force to Sunday-school organization.

Childhood is, however, the impressionable period of life, and in the effort to interest adults in the Sunday-school we must never overlook the needs of the children. Where it is necessary for the entire school to assemble in one room, the exercises should be so conducted that they will interest and help the young. When that is accomplished, those who are older will be interested as well. As the greatest Sunday-school loss occurs in the Intermediate grades, special pains should always be taken to make the school attractive to the boys and girls of that age.

4. TO ENLIST AND TRAIN FOLLOWERS OF THE GREAT TEACHER Our definition of the purpose of the Sunday-school, already stated, declares that it is organized for the "formation and development of Christian character." To win souls to Christ and to help Christians grow in grace is the real mission of the Sunday-school. Not a large enrolment, not a perfect organization, not a sound financial policy, not an attractive service, but lives given to and used for the Master—this is the measure of success. The value of all other things must be reckoned by how much they help in this. By its fruits each school must be judged. The Sunday-school through which young people pass without conversion is essentially a failure.

The Sunday-school will be perpetuated by its own

product. Sunday-school success in the future will depend upon the efficiency of those trained in the present-day schools. If the schools of today meet their responsibility in training workers, the schools of tomorrow will succeed beyond our greatest expectations. It has been well said that Sunday-school work today is like talking to the future over the long distance telephone. The crying need of the time is for willing and capable workers. The exceptional opportunity and the great responsibility of furnishing the next generation with able workers confronts our schools. First win the pupils to Christ; then train them for Christian service.

5. FOLLOWING THE BIBLE PATTERN The Hebrews recognized the need of religious instruction and their traditions tell of very early Bible-schools. Deborah and Barak, it is said, reopened schools which had been closed by the Canaanites. Samuel conducted schools for the prophets.

1. **Jehoshaphat's example.** It remained for King Jehoshaphat, however, to establish a general system of religious education throughout the land. Believing that idolatry could not be removed until the ignorance from which it sprang had been enlightened, the king appointed a commission of five princes to which was entrusted this great undertaking. The princes were assisted by nine Levites and two priests, and doubtless by a large number of other priests and Levites appointed by the different cities and towns, 2 Chron. 17 : 7–9. It was an honest confession by king and people that the Word of the Lord is a lamp to the feet, and that a knowledge of that Word is necessary for the welfare of the individual and of the nation.

2. **Nehemiah's method.** After the return from the Captivity, Nehemiah reopened the schools and made Ezra superintendent of religious instruction. Public readings of the Law in these schools developed the synagogue and

the synagogue school, which became so proficient, it is said, that many Jews, if questioned concerning the Law, could more easily repeat it than their own name.

3. **Christ's commission.** Christ emphasized the necessity of religious instruction, for he went about all Galilee teaching in the synagogues and preaching, Matt. 4 : 23, while his final great commission was, "Go ye therefore, and make disciples of all the nations, . . . *teaching* them to observe all things whatsoever I commanded you," Matt. 28 : 19, 20, R. V.

As long as the Church was true to Christ's commission to teach, it made progress; when it neglected its teaching methods, it ceased to move forward. The Dark Ages were preceded by great preachers and poor teachers. Lea, a prominent historian of that period, says, "The decline in the spiritual life of the Church is attributable to its neglect of its educational methods." It would seem that the Sunday-school is not so much the child of the Church as the very source of the Church's life and strength. The Church of the future depends upon the Bible-schools of today.

6. LEARNING FROM SUNDAY-SCHOOL HISTORY

In 1780 Robert Raikes of Gloucester, England, proprietor and editor of the *Gloucester Journal*, became interested in the welfare of the poor and ragged children whom he found wandering in the streets. We of this generation can scarcely imagine the pitiable condition of these neglected children. They were dirty, half-starved, ragged urchins, who were without education or moral training, and whose vocabulary was composed largely of profane and vulgar language. Raikes opened the first modern Sunday-school by bringing together these children in the kitchen of a dwelling-house, with four women teachers whom he paid a shilling a day. The children were to come at ten in the

morning and stay until twelve. Returning at one they were to be taken to church, and after church were to study the catechism until half-past five, when they were sent home, with the admonition to make no noise and not to play on the street.

Raikes worked for three years in improving his Sunday-school before making any public announcement regarding it. Then he published an account of the work he was doing. The world seemed to be waiting for such a movement. The newspapers of Europe and America quickly spread the tidings. People traveled from afar to study the methods used by Raikes. Sunday-schools sprang up rapidly. In four years the schools of the United Kingdom had a membership of a quarter of a million. Instantly the Church began to gain ground.

In 1803 the Sunday-School Union of London was organized. It still maintains a large corps of workers in England, Europe, and India. In 1816 a Sunday-School Union was organized in New York City, and another in Boston. The Philadelphia Sunday and Adult School Union, formed in 1817, within seven years had associated with it 700 schools in 17 of the then 24 states. In 1824, it changed its name to the American Sunday-School Union, as more truly descriptive of its national scope and activity. In 1917 it will have completed a century of service in the two-fold endeavor of furnishing a non-denominational but evangelical Sunday-school literature, and of planting and developing Union Sunday-schools in needy and isolated neighborhoods. With headquarters in Philadelphia, its Sunday-school missionaries operate in all parts of the land.

By 1916 the Sunday-schools of the world numbered over 306,000, with a membership of about 32,000,000. Next to the Church of which they are an integral part, these schools, united in township, county, state, and international bodies, up to the World's Sunday-School

Association, form the greatest religious force in the world today.

1. A pioneer agency, serving the ignorant and needy. The Sunday-school, as we have thus seen, was the pioneer educational agency to serve the ignorant and needy. Out of it developed the industrial schools of England, which in turn suggested the public schools of America. The Christian Church may well be proud of the fact that she was *first* in the field of *popular education*. The Sunday-school has never forgotten the purpose of its organization. It has become great, rich, and influential, but it has never ceased to minister to the needy and the ignorant. Its missionaries are still found on the frontiers of civilization, its classes are still open to the ignorant, its picnics and Christmas treats are still a boon to the needy, its libraries and literature are still freely distributed among the poor.

This does not mean that its work has been for the poor exclusively or even chiefly. From the homes of rich and poor alike have come those ignorant of the Bible and untrained in religious matters. The Sunday-school has become a great democratic institution. Children of the wealthy listen to the instruction of a teacher poor in this world's goods but rich in the knowledge of the Kingdom of God; and the children of the poor are lovingly taught by men and women of position and affluence. Today the Sunday-school organizations have on their directing boards captains of finance, builders of big business, leaders in the scientific and educational world.

2. Co-operating with the Christian home. In the moral and religious education of children, the Sunday-school was never intended to take the place of the home. True, it sought first the neglected children of the street and to a very large extent it still bears the full burden of religious education; yet it has ever sought the co-operation of the home. Its home departments, parents' clubs, adult classes are all attempts to bring the home and the school into

closer relations. The Sunday-school has endeavored to make the home realize that the one short hour of the entire week during which it has the child is too short a time in which to impart the most important truths of life; and that home example and teaching are therefore of the greatest importance. The Sunday-school slogan has become, "To train up the child in the way he should go, go that way yourself. *Bring* the children to Sunday-school; do not *send* them."

3. **A unifying factor in advancing the Kingdom.** The Sunday-school has been a unifying factor in advancing the Kingdom of God. It was the first large organization in which the people of different denominations met with one accord. Its uniform lessons, adopted by many denominations and studied over the entire world, have offered a common topic of interest for people of different creeds and color. Its district, state, national, international, and world conventions have brought together people of different beliefs and climes. When Sunday-school folk gather in their great convention halls,

> There is neither East nor West,
> Border nor breed nor birth.

QUESTIONS

1. What is the difference between a service of study and a service of worship?
2. How many Bibles were used in your school last Sunday?
3. How many were present last Sunday in each department (or class) of your school? How may the weak departments (or classes) be strengthened?
4. Did your last Decision Day bring results? Why, or why not? What other efforts have been put forth in your school the past year to win its members to Christ?

5. What has been the effect of religious teaching on the progress of the Church at large?

6. Why and by whom was the first modern Sunday-school organized?

7. What share has the American Sunday-School Union had in Sunday-school development in the United States?

8. How has the Sunday-school influenced all classes, especially in English-speaking countries?

LESSON II

A Good Leader

1. THE SUPERINTENDENT AND HIS WORK The Sunday-school superintendent is a director of religious instruction. What the principal is to the public school, the superintendent is to the Sunday-school. "Seek ye first the kingdom of God and his righteousness" makes religious instruction more important than secular, and gives the Sunday-school superintendent a higher opportunity than the public-school principal. The superintendent's responsibility has been increased in recent years by the failure of the home to impart religious instruction and training, and by the practice of excluding religious instruction from the curriculum of the public school. The responsibilities of the superintendent are heavy, but the reward is ample. See Matthew 10 : 42.

1. **Personal qualifications.** Certain qualifications are essential in one who would render the most efficient service in this field. Fortunately these qualifications may be acquired by almost anyone who will earnestly strive to fit himself for the position. Superintendents are made, not born. Moreover, a high ideal should not hinder one who falls short of it from doing the best in his power.

The superintendent should be *an earnest, consistent Christian*—a man or woman whom God honors and men respect; whose private life is beyond reproach and whose public life is a constant challenge to evil; who is a positive Christian and not merely a negative one; one who does the right, not one who simply refrains from doing the wrong. He should wear the full armor of righteousness,

Eph. 6 : 14–17, and be a man of God. He should realize his own weakness and God's strength, and know how to get help from heaven. He will commune with God and be a man of prayer. He will ask, beseech, persevere. When the answer comes, he will give the glory to God who giveth the increase. His boast will not be, "See what I have accomplished," but, "Behold what God hath wrought."

The superintendent will be *a lover and a student of his school's text-book, the Bible.* Not a doctor of divinity, but a humble learner, sitting at the Master's feet, reading, meditating, listening to the Spirit's interpretation; a man whose soul is well nourished with the bread of life. To him the Bible will be God's inspired Word. He will remember that the Holy Spirit has directed many good and learned men in their study of the Bible, and he will not be content with his own interpretation alone, but will seek the clearest twentieth-century light on the Scriptures.

The superintendent will never be entirely satisfied with his own work nor with the fruits of his own labor. *He will be constantly searching for new and better methods.* As a director of religious instruction he will study the best educational methods. He will subscribe for the best Sunday-school periodicals, and will meet as frequently as possible in conventions and conferences with other workers. He will always be looking for new ideas and will carefully file those he cannot immediately use. He will not, however, try new plans or methods merely as experiments; but will be sure, before introducing them, that he is prepared and determined to carry them to a successful issue, remembering that every failure increases the difficulties of his position. He will be up-to-date, informed regarding advance movements in the Sunday-school field, and familiar with modern Sunday-school equipment. In short, he will be the Sunday-school specialist of his community.

The superintendent will be *a lover of children*, and since he has in his school pupils of all ages, he will endeavor to understand the characteristics, needs, dangers, and possibilities of each period of life. He should, of course, be acquainted with the community, and be able to know and greet each worker and pupil by name.

Do not think that the qualifications here outlined close the office of superintendent to busy working men and women. It is surprising what may be acquired in the odd minutes of the day which most people waste. *He who fits himself to serve others helps himself first and most of all.* Nor should anyone be affrighted or disheartened by this statement of a superintendent's qualifications. In a community where no such leader is to be had, the man or woman who, though most imperfectly qualified, will seek God's help and use such talents as he or she possesses, may keep a Sunday-school at work with results that will benefit the whole community.

2. CONDUCTING THE SCHOOL The superintendent should be on hand *before* the time of opening that he may greet the members as they arrive, confer with the leader of the music regarding the hymns, and notify any who are expected to take part. He should leave at home all tendencies to ill-temper, and every inclination to grumble or criticize. He should bring with him his Bible, a confidence born of prayer for help and guidance, a smiling countenance, a warm hand-clasp, an abundant supply of patience. Thirty seconds before the starting-time he should be on the platform with his previously prepared program in hand, ready to begin promptly.

Since it is a *school* which is to be conducted, *good order is the first requisite.* In securing this the personality and manner of the superintendent will count for much. Order is as contagious as disorder. The noisy superintendent may expect a noisy school. The first act of discipline

which the superintendent performs should be upon himself. Is he nervous? Is he impatient? Is he loud-spoken? Does he step heavily? Does he move his books noisily? Does he ring his bell frequently and loudly? Every superintendent should watch himself some Sunday and see how much noise he really does make. He should never try to talk down a noise; but quietly facing the school, wait until the noise has ceased and then speak.

The superintendent must be just but firm when discipline is needed, and must be sure that he has the real offender before reprimanding. The superintendent must never threaten. If there is an unruly class in the school, a letter from the superintendent to the leaders in the disorder, or a personal interview with them, will frequently solve the difficulty. Whichever method is used, the superintendent should make known his disappointment at their misbehavior and try to enlist them as leaders in promoting good order. He should also remember that Robert Raikes had more trouble in his school with the girls than with the boys, and that the disorder is not always caused by boys. Only as a last resort should he report a disobedient child to the parents.

A little earnest endeavor on the part of the superintendent to understand the disorderly members and to appreciate their home training and influence will often reveal to him the correct method of control. When every method has failed, however, the unruly one should be sent from the school—not in anger but with expressions of regret. It is unfair to the remainder that one or two should spoil the order of an entire class or school and so interfere with the good that might otherwise be accomplished.

The superintendent should never hurry, but should carry out his program without a break. It is often in the few seconds when nothing is happening—when the superintendent is coming from the back of the room, or

is wondering what to do next, or the music-leader is looking for a hymn—that superintendent and teachers lose control. First of all, then, it is important that the superintendent *get order* and *keep it.*

Variety is the spice of a Sunday-school session as well as of life. Some things must be done in the school *every Sunday,* but the order in which they are done may be so changed as to bring the necessary variety into the service. The program may also be varied by having different persons take part or by having one, and then another, take entire charge of some part of the service. A class may prepare the opening service and one of its number take charge.

It will contribute to good order during the entire session, if *perfect quiet* is insisted upon during certain parts of the devotional exercises, such as prayer and the reading of God's Word. The superintendent should be so sincerely devout himself as to be visibly pained by any confusion during this time. It is quite as much the business of the Sunday-school to instill reverence for God as it is to teach certain biblical facts regarding God and his dealings with men. For this reason there should be in every session of the school a devotional period, during which certain forms of worship are strictly observed. Short responsive readings, in which all take part; devotional hymns, sung quietly and thoughtfully; a short Scripture lesson, read during perfect silence, a few moments of silent prayer, with every head bowed; brief prayers, petitioning God for special local needs—all of these will assist in developing a true spirit of reverence.

A sanctimonious expression or tone assumed by the superintendent; a pretense of reverence which he does not feel; a garment of holiness slipped on simply for the school session, will be fatal to true worship by the school. To be effective the reverence which the superintendent exhibits on Sunday must be the result of his having walked and talked with God during the week.

All business matters such as the making of announcements, the taking of the offering, etc., should be attended to *before* the lesson period. Nothing should occur after the lesson is taught except what will strengthen the impression of the lesson teaching on the minds of the pupils. An appropriate lesson hymn sung thoughtfully, or a poem bearing on the lesson truth read well, will help.

The superintendent *should not attempt a review of the entire lesson.* His task is to select an important truth of the lesson and by illustration, object talk, story, anecdote, or a few words of exhortation so impress this lesson truth that it cannot be easily forgotten. Brevity succeeds. With a few well-directed strokes he is to clinch the truth and not to hammer away at random.

The *blackboard* is of invaluable assistance, but should not be used every Sunday. Legible, not fancy, writing is essential. Good outlines rather than perfect drawings are desirable. An elaborate drawing which attracts attention to itself instead of to the lesson is poor; one that excites laughter is worse.

3. SECURING AND TRAINING TEACHERS A few fundamental facts regarding the Sunday-school, kept steadily in mind, will guide in the *selection of teachers.* (1) The Sunday-school is assembled for the purpose of teaching religious truth, principally through the Bible—for the formation and development of Christian character. (2) The time is short—one brief thirty-minute teaching period in an entire week. (3) The thing to be accomplished is of the greatest importance—the salvation and Christian development of the pupils. An efficient teacher in such a school should be a consistent Christian, a student of the Bible, a searcher after truth, a conscientious worker. Teaching a Sunday-school class is a serious business; do not select a trifler. Unfortunately, con-

scientiousness and ability do not always go hand in hand. When a choice must be made between the two, select the conscientious rather than the brilliant teacher. Men teachers for boys and women teachers for girls is a good rule; but ability should not be sacrificed for sex. Give a class of boys to an able woman teacher rather than to a poor man teacher.

The best teacher can be improved. A training class for the active teachers should be organized under a competent leader; where this is impossible the teachers should be encouraged to take a reading or a correspondence course.

The problem of securing good teachers will not be satisfactorily solved until the school establishes a normal class or department for the *training of teachers*. Young people who show any desire or ability to teach should be placed in a class where they can study a training course. Such a class may be held during the school session; or, when that is not practicable, either following the school session on Sunday or on some week-day evening. It need not be large at the beginning; training courses are usually divided into three or four parts, and when the class has completed one section new members should be enlisted to enter upon the study at that point.

4. PLANNING SPECIAL DAYS Special days should be carefully observed, as they add interest and give the impression that the school is up-to-date. The greater festivals of the year, such as Easter and Christmas, should be provided for by committees appointed especially for those days. Each school should also have a special-day committee to provide something suitable for other days.

Rally Day in town is usually held in the early fall after the public schools have reopened and vacations are over. In the country it may be appointed for a spring day after

the roads are again in good condition. In either case it affords an opportunity to rally all workers and pupils and inaugurate a forward campaign. Either Rally Day or Children's Day in June may be made the occasion for recognizing Scripture memorization and other good work, and for making promotions from one grade or class to another.

If national holidays, days of historical interest, and birthdays of some of the most prominent Christian leaders, hymn writers, etc., are observed, there will be fewer Sundays *without* some special feature than *with* it. The observance of such days should not take much time. A brief mention of the day, the reading of a special tribute to the one whose memory is cherished, and a timely lesson to be learned from the life or the event commemorated—these are sufficient.

QUESTIONS

1. What spiritual qualifications are desirable in a superintendent?
2. How can the devotional exercises help the order of the school?
3. How can next Sunday's lesson be impressed upon the pupils by the superintendent from the desk?
4. What should be the first step in an effort to secure better trained teachers for your school?
5. Suggest a suitable observance in your school for the next special Sunday.

LESSON III

Other Officers

1. THE ASSISTANT SUPERINTENDENT AND DEPARTMENT SUPERINTENDENTS

1. In large schools and often also in small schools it will be found advantageous to appoint an assistant superintendent. It is a mistake for the superintendent to attempt to do everything himself.

The assistant superintendent will perform the duties of the superintendent in the latter's absence and render whatever aid he can at all times. He should have some part in every service of the school. Since he may be called upon at any time to take the place of the superintendent, he should possess somewhat similar qualifications. He should be willing but not officious.

2. The superintendent should have the help of the assistant superintendent in looking after the following tasks:

(1) Substitute teachers must be secured to fill any vacancies that occur from week to week. Every effort should be made to impress the teachers with the importance of being present, and it should be understood that, if possible, they are to give notice of expected absence. The assistant superintendent may teach a class of substitute teachers, keeping one week in advance of the school, or in a small school he may teach one of the regular classes.

(2) New pupils are to be welcomed, placed in suitable classes, and supplied with lesson helps.

(3) The sick in the community should be visited, whether members of the school or not, and the needs of the poor should receive attention. There are frequently

new families to be looked up and invited to the school. Continual effort must be made to reclaim those who have drifted away. Much, also, can be done in the way of making the school a social center in the community.

In these, and in other activities, a modest, efficient assistant superintendent will prove himself an invaluable officer.

3. **Department superintendents.** Where the school is divided into departments there should be a superintendent over each section—Cradle Roll, Primary, Junior, Intermediate, Senior, and Home—who will have oversight and responsibility for that particular department.

2. THE SECRETARY AND TREASURER Every Sunday-school should have both a secretary and a treasurer. To prevent any question arising as to the proper handling of the Sunday-school money, it is not advisable that the same person fill both of these offices. If it is impossible to find enough persons to fill all the offices, some other officer or a teacher may act as treasurer, but not the secretary, through whose hands the Sunday-school collections should first pass to be recorded.

1. **Records.** Much of the success of the school depends upon the secretary, for he is the connecting link among the workers. As his title indicates, he is to keep in a suitable record book, or in a card catalogue, the register of enrolment of all officers, teachers, and pupils, with addresses; to record the attendance, the offering, and any other desired facts; to write the minutes of the business meetings; to keep the names of the pupils who join the church. So far as possible, all his records should be in ink and they should be kept in permanent form in well-bound record books or suitable files.

These are important duties, calling for some ability, and should be performed conscientiously. From his records, the secretary should report to the school each

Sunday the attendance and the offering, comparing them with the corresponding Sunday of the previous year. He may also compare the average attendance or offering of a month or a season with the same period of other years, that an increase may encourage the school or a decrease spur the officers and the teachers to plan and work for improvement.

He should vary his report sufficiently to make it interesting. If there is an attendance register in front of the room, he will have the day's figures placed thereon before the closing exercises. Where such a register makes its own report, he may occasionally announce any fact of general interest. He should draw the attention of the teachers to any of their pupils who may have been absent for several Sundays in succession; and when the teacher fails to win back the absent one, the secretary should bring the matter to the attention of the superintendent or, in larger schools, of the visiting committee.

He should see that lesson helps for teachers and pupils in sufficient quantity are promptly ordered and duly received. He should see that the distribution and collection of classbooks, cards, and offering envelopes do not disturb the devotional exercises nor the teaching of the lesson.

Where there is no separate temperance secretary, the school secretary, in co-operation with the superintendent, should make sure that every pupil has a suitable opportunity to sign the pledge, and carefully preserve these pledges. Where there is no missionary secretary, he should see that an advance announcement of the missionary offering is made, and keep a separate record of money received for this purpose. After counting all money received for every purpose, he should carefully record the same and then hand it to the treasurer, taking a receipt from him.

To be a good secretary, one must be accurate and

reliable. Often one quite young, but possessing these qualities, may fill the position acceptably.

2. **Funds.** The treasurer should not only receive, hold, and upon proper order pay out the school money, but he ought to exercise a general oversight of the school finances. He should remember that the Sunday-school is not organized to make and save money, but that the money is to be used in the work of the Lord. On the other hand, he should warn the officers against any extravagance, and should see that the school expenses are not greater than the receipts. When the receipts are not sufficient to meet the necessary expenses, he should confer with the superintendent about plans to increase them. Since he is handling money that is not his own, he should keep in ink and in permanent form a full and accurate account of all receipts and expenditures, giving the secretary receipts for all money received and taking receipts for all money paid out. He should see that all money received for special purposes, such as missionary offerings, is kept separate from the general funds and used only for the purpose for which it was received. He should make written reports to the business meetings, make a full report to the school at least once a year, and insist that the school appoint annually competent auditors to verify his accounts.

3. THE LIBRARIAN

Since a school exists for the formation and development of Christian character, the librarian will be an important officer; for, as has been well said, "Reading begets reflection, reflection begets motive, motive begets action, action begets habit, and habit begets character."

1. **Circulating library books.** The type of Sunday-school library book which satisfied an earlier generation has passed. Too often in its place we find the sentimental love story or the sensational tale of adventure. The

librarian, aided usually by a library committee, should carefully select from books of fiction, biography, history, and travel, only such as are true to life and present high ideals. To these may be added books on nature study, standard poets, the best lives of Christ, of Paul and other Bible characters, missionary narratives and biographies, illustrated works on Bible lands, customs, and archæology. He should know the books in his library and be acquainted with the likes and dislikes of the various pupils, that he may intelligently suggest books which will appeal to their interests. He should encourage every one of them to read, and be able to recommend the right book to enlist the interest of the boy or girl who cares little for reading.

He should use the blackboard occasionally, writing on it a short description of some interesting book. He may occasionally speak from the platform regarding some particular book which he thinks deserves more general reading. He will of course keep a correct record of the books taken out, and see that they are returned promptly. He should also plan with the superintendent methods of raising money for the purchase of new books. One new book a month is a good addition to the average library. Those interested in the Sunday-school may often be able to influence the addition to the town library of books useful to Sunday-school workers and pupils.

2. **Reference books.** In cities and towns, the public library has very largely taken the place of the Sunday-school library. Every Sunday-school, however, should have a librarian. Even though it has no general circulating library, the school needs reference books and helps for the teachers. It should have maps of the Bible lands, a missionary map of the world, missionary and temperance charts, charts containing Bible passages to be memorized, such as the Beatitudes, the Ten Commandments, etc., missionary curios, pictures for object lessons, flags, banners, etc.

3. **Lesson helps.** The librarian should be the custodian of all these and encourage their use. He should also look after the lesson helps when they have been received, and in a graded school where no other officer is appointed for the work, he should see that each class has the proper graded lessons. Especially in smaller schools, he should also see that the hymn books are kept in good condition, distribute them before the service and collect them after it, placing them in a suitable closet or box provided for the purpose. In this part of his duty, he may enlist the help of one or more of the pupils.

QUESTIONS

1. Why is an assistant superintendent desirable, and what are his duties?
2. Briefly outline the duties of a Sunday-school secretary.
3. What records should be accurately kept in every school?
4. How may the treasurer help to increase the offerings?
5. How may the librarian encourage a more general use of the books, maps, charts, etc., which the school has?
6. What study helps are lacking in your school which it ought to have? How may they be secured?

LESSON IV

Other Officers (*continued*)

1. THE LEADER OF MUSIC Sunday-school singing should be a form of worship; it is desirable, therefore, that the leader be an earnest Christian who is able to make the music a genuine means of grace. Upon him (or her) the impressiveness of the devotional services will largely depend.

1. **Singing a part of worship.** Thoughtless singing should be avoided. A school that sings "All Hail the Power of Jesus' Name" with no thought of praise to Christ might as well be singing "Marching through Georgia," for all the good the hymn will do them. Never use a hymn just to fill in time, or as a help in securing order, or as something to do while papers are being distributed. Aim to make the singing an important part of the service. Occasionally have a hymn sung softly and reverently as a prayer. Let the school *read* some stanza of a hymn of praise before singing it, that they may be impressed with the words. Tell of some incident connected with the history of a hymn that will give the words a new meaning.

The grand old hymns of the Church are among its richest treasures and should be used. It is not necessary, however, to use these hymns exclusively. Some of the newer hymns unite the true devotional spirit with music which will help to create an atmosphere of worship. Urge the pupils to commit to memory some of the standard hymns; and when it can be done reverently, have them sing a hymn without the books.

The superintendent, or the leader of music, should select hymns that are appropriate to the season or to the

lesson. How it strikes a false note to follow a lesson on Christian activity with the hymn, "On Jordan's Stormy Banks I Stand"; or to attempt to prepare the pupils for a lesson on divine love by singing "The Son of God Goes Forth to War"; or to open a morning school with the hymn, "Abide with Me, Fast Falls the Eventide"!

2. **Choir.** Loud noise is not always singing, yet there is inspiration in volume of sound. A well-trained choir of young voices will increase the volume and improve the quality of Sunday-school singing. To handle such a choir, however, will need considerable tact, patience, and forbearance.

3. **What constitutes good singing.** It is a mistake to turn the Sunday-school into a singing-school. The leader should not be conspicuous during the devotional service. He should train the school or choir at special rehearsals until the hymns or special music can be sung properly with least attention on his part.

The leader need not be a trained musician, but he should be familiar with the fundamental principles of good singing. The first of these is well expressed in 2 Chronicles 5:13, ". . . the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord." This is the foundation of good music; the players and singers must be "as one, to make one sound." There must be agreement as to time, volume, and expression. This means that individual preferences and tendencies must be set aside, each singer yielding completely to the direction of the leader. In other words, good singing requires discipline, and since this is often irksome, the leader must be unfailing in tact and patience.

Remember, also, that each composition has a character of its own. Some leaders believe that the prevailing fault in singing is "dragging" and they insist, consequently, that every hymn be sung in rapid time and with

forced volume. Yet some hymns require to be sung slowly, and some should be sung softly.

The leader, therefore, should first make himself master of what he wishes to teach others to sing. He should know just how he wishes to have any selection rendered, and seek to secure the desired result.

Singing is often regarded merely as a diversion, but the development of its best possibilities requires thought and work. The leader should realize how much he may aid in securing the best results from his Sunday-school by increasing interest and promoting a more reverent, helpful service.

4. **Orchestra.** A Sunday-school orchestra under wise direction is helpful. When it has a separate leader, it should be distinctly understood that during the school session it is under the direction of the superintendent or of the leader of music. Care should be taken to see that the selections which are played at the opening of the school, while the offering is being taken, and while the classes are changing, are entirely suitable. Let such selections be stately church hymns or noble processionals, never popular dance music, or "rag time." Where an orchestra cannot be had, a violin or a cornet, if played by one who is in sympathy with the aim of the school, will help. In any case, do not allow weak or listless singing. Inspire the classes to keep together and to put hearts as well as voices into it.

5. **Hymn books.** The selection of a hymn book is an important matter. Since the hymns are a part of the worship, they should express the natural emotions of youth; but their sentiments must be in sympathy with established Christian truth and their tunes suggestive of worship. Collections of standard hymns may be purchased at a low price. New hymn books that are cheap in price are frequently cheap in quality. Beware of hymns in which silly and senseless words are set to music that has

"snap and go" to it. Such hymns will wear out before the cheap bindings of the books that contain them. Get the best you can for the pupils. They need and deserve it.

2. THE HOME DEPARTMENT SUPERINTENDENT The Home Department seeks to enlist in Bible study every person who is not connected with any church or Sunday-school. It is especially composed of those who, because of age, disability, poor health, home cares, hours of labor, or any other cause, are unable to attend regular Sunday-school sessions. It is not intended for those who can go to the Sunday-school, if they wish; it is not organized for lazy folks. Its members are expected to study the Sunday-school lesson for a certain period each week, and, when able, to make some regular contribution to the school. As the work proceeds, the members may be pledged to other duties than the mere studying of the lesson, such as daily Bible-reading, prayer, the family altar, etc. It is sometimes better to have two classes of members—those who only agree to study the lesson, and those who are willing to undertake some other duty as well. If properly conducted, the department should not merely accomplish these things, but should create a greater interest in the school on the part of parents, resulting in more regular attendance of the children. It should also increase the active membership, for many who at first thought they could not attend the school may find, when their interest increases, that attendance is not only possible but also very enjoyable.

The superintendent of this department should be an earnest Christian, sociable, sympathetic, resourceful, possessing executive ability and tact, and not easily discouraged. A woman may be chosen for the position, as she is likely to have more leisure for visiting and an easier access to most homes, than a man would have.

She should enlist as many visitors as may be needed, taking care that they live in different sections of the school's territory. After the canvass for members has been made, she should divide them into groups of from six to ten each, and assign to each group an efficient visitor. She should carefully instruct these visitors regarding their duties, as well as see that they do the work as it should be done and that they meet in conference with her at least once a quarter. She should report regularly to the Sunday-school superintendent and at least annually to the school. With the superintendent and visitors, she should occasionally arrange for a Home Department social, and at least once a year for a special Home Department day in the Sunday-school and at the church service. An occasional cottage prayer-meeting for the members of the department and their neighbors is helpful, especially in communities remote from Sunday-school or church.

The visitors are not teachers, but are just what their name implies. At least once a quarter they should visit each member in their group, leave the new lesson Quarterly and offering envelope, and collect the offering for the preceding quarter, which they will turn over to the superintendent of the department, and she to the treasurer. The visitors should include men as well as women, as a special effort should be made to get the men of the community into the Home Department.

Their visits will afford an opportunity to speak of the work of the Sunday-school and of personal religious affairs. It is desirable, where possible, that all the visitors be Christians. They must, however, be persons who will perform the work regularly and promptly, and the more tact and sociability they have the better. Their records should show which of the members have studied the lessons, and such should receive credit similar to that given to those who attend the school.

In communities remote from Sunday-school and church services, the lesson may be studied by Home Department members in neighborhood groups or in classes made up of entire families, although one may always study alone if he cannot enlist others.

The Home Department is a part of the Sunday-school, under the supervision of the superintendent, and the Home Department superintendent ranks with other officers and teachers. Its members are members of the Sunday-school and entitled to all the privileges of such membership. They should be welcomed heartily at all anniversaries, festivals, and other special gatherings.

3. THE CRADLE ROLL SUPERINTENDENT The Sunday-school is no longer willing to wait until the children can toddle to it; it wants them at birth. The superintendent of the Cradle Roll should be a woman who can naturally love every baby in the community; one who can make every mother feel that her baby is the most welcome of all. She should secure the names of babies for her roll as soon as possible after their birth; issue to the parents a certificate of enrolment signed by the superintendent of the school and herself, and, if possible, by the pastor as well; send to each member on her roll a suitable birthday remembrance; call on the mother and child occasionally; arrange socials for the parents; have herself, or suggest that the Sunday-school or town library have, a few good books on the care and training of children, which she should encourage the parents to borrow and read; where it is needed, provide classes for the instruction of mothers in the care of their little ones; be each mother's friend; and, finally, see that at the proper age the children are advanced to the Beginners' or to the Primary class of the school, and begin attending its regular sessions.

The babies on the Cradle Roll are members of the

Sunday-school and are entitled to every school privilege they can enjoy, such as Easter and Christmas treats. The school should be so conducted that they advance from one department to another until they become officers, teachers, or members of the Adult Bible class.

QUESTIONS

1. Did the singing in your school last Sunday aid in producing a spirit of reverence? If not, what was the reason?
2. What might be done to make the music a more helpful part of your school program?
3. What steps should be taken to make the Home Department a useful part of your school's work?
4. How may the members of the Home Department be led to take a greater interest in the school?
5. How many children in your Beginners' or your Primary classes have been advanced from the Cradle Roll?
6. Is the Cradle Roll Department in your school alive to its possibilities of service?

LESSON V

Equipment

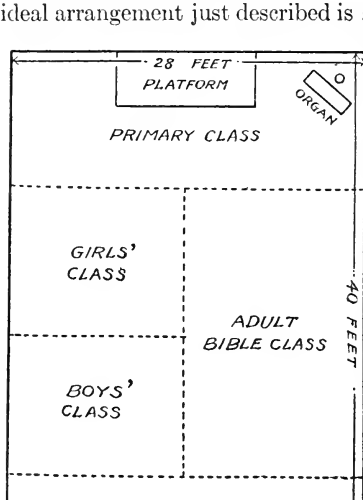
1. THE PLACE OF MEETING The ideal meeting-place is a building erected especially for Sunday-school purposes on a site adjoining a church. Lack of necessary funds often makes this impossible for smaller church organizations and Sunday-schools. Usually the school must use the church auditorium, a hall, or a public-school building. Wherever possible, the Sunday-school should meet in the same building in which the religious services of the community are held, or in a building adjoining it and communicating with it; since it is a religious school, it should be associated with the other religious services.

The best room or rooms obtainable should be used for the school. A dark, damp room in a church basement is unsuitable, especially for younger pupils. The public schoolhouse affords a natural meeting-place for a Union Sunday-school in the country districts, until interest has developed to the point of organizing a church and erecting a building.

1. Separate classes or departments. This is the ideal arrangement wherever the available space and the necessary expenditure can be provided. To avoid distractions during the lesson period, a separate room for each class or department is desirable. Yet, since there is inspiration in numbers, the assembly room should be large enough to accommodate the entire school. Where classrooms encircle the main room, they should be so arranged that every person can see the platform and distinctly hear what is said by the leader. The arrangement of the

classrooms and the method of closing them should be such that the classes can reach them and adjust the partitions with the least possible confusion and expenditure of time. Clear glass partitions are not satisfactory because they do not afford enough privacy.

2. **Making the best of a single room.** To most schools, the ideal arrangement just described is an impossibility. They must meet in a church auditorium, or in a schoolroom without partitions to separate the classes during the lesson period. In the first case it is desirable that the back of every second or every third pew be hinged to turn, so that teacher and pupils face each other during the lesson; and in the second that the room be furnished with chairs which can be grouped for lesson study. Where there is no carpet, the legs of chairs should be tipped with rubber caps.



SCHOOLROOM ARRANGED FOR FIVE CLASSES.
(Dotted lines indicate wires for curtains.)

The Primary pupils should always be separated from the remainder of the school while the lesson is being taught, even if it is only in a corner which is curtained or screened. Where nothing else is possible, they may meet under a tree or a tent shelter or a brush arbor in the summer, and in a

neighboring house in winter. Screens made of light wood, in three sections, and covered with burlap or similar material are very serviceable. On the side next to the Primary pupils, these screens may be decorated with suitable Bible pictures, and on the other side temperance and missionary charts may be hung.

Uprights and horizontals made of piping, upon which sliding curtains may be hung, will serve to form enclosures for other classes. Where the room is used for other purposes during the week, as in the case of a hall or a schoolhouse, movable screens and other equipment that can be readily put away in a closet or box will help to convert the room into a useful, if not ideal, meeting-place.

When the entire school, including the Primary Department, assembles in one room for the opening and closing exercises, the problem of arranging an order of service which will be helpful to adults and suitable for children requires careful attention. To allow small children to sing such hymns as "Jesus, Lover of My Soul," or "Just as I Am, without One Plea" when they cannot comprehend them, is quite likely to weaken their force at a later period when they should strongly appeal. On the other hand, to use only such hymns as the children can comprehend will make the service childish for adults. Hymns of joy, love, and praise, even though their words are not all understood, will be appreciated by the children.

The platform lesson or review must be so simple that the children will understand it, and yet contain a lesson which will be helpful to adults. This is not so difficult as it sounds. Frequently a five-minute sermon to children in the church service is more helpful to adults than the deeper discourse which follows. So in the Sunday-school; an illustration, an incident, a single point clearly made, may teach the children a new truth and at the same time impress that truth more strongly upon the adults. The

lesson story may often describe a character which both the children and the adults may imitate.

2. SUITABLE SEATS, ESPECIALLY FOR PRIMARIES Comfortable chairs, graduated in size to suit the height of the pupils, are most suitable. No child should be expected to remain quiet and attentive when physically uncomfortable. To seat a Primary child on a high chair from which his little feet must dangle for an hour is both unkind and unreasonable. If suitable chairs cannot be secured for the entire school, at least provide the Primary Department with small chairs. Chairs or benches arranged on steps or tiers are objectionable. All should be either on a level floor or on one only slightly inclined. Folding-chairs for small children are not satisfactory, as they fall forward when the child sits on the front edge. In a public-school room the desks make it difficult to bring the classes close together and avoid the disturbance of one by the other. The modern schoolhouse, however, often has adjoining rooms or a vestibule, of which advantage may be taken by providing chairs as needed.

3. ATTRACTIVE WALLS —PICTURES, CHARTS The child receives stronger and more vivid impressions through the eye than through the ear, and the thing he sees he remembers longer than the thing he hears. In the average Sunday-school room, wall space is often wasted which might be teaching valuable lessons. Many pictures will both adorn and teach. Among such are the following:

The Boyhood of Christ
With the Doctors in the Temple
The Apostles' Ambition Rebuked
Jesus and the Woman of Samaria
Christ and the Rich Young Ruler
Raising the Widow's Son
"Come unto Me"—by Hofmann
The Boy Christ and
"The Lord Is My Shepherd"—by Taylor
"Suffer Little Children to Come unto Me"—by Roederstein
Christ Blessing Little Children—by Tidey

The Young Timothy with the Scriptures—by Sant
The Light of the Bible—by Bisschop
Jesus Cleansing the Temple—by Hole
The Last Supper—by Da Vinci
Golgotha—by Gerome
The First Easter Dawn—by Thomson
Moses—by Michelangelo
Ruth and Naomi—by Calderon
The Dedication of Samuel—by Topham
The Good Shepherd—by Shields
Daniel with the Lions—by Riviere
Christmas Bells—by Blashfield
Healing the Sick Child—by Gabriel Max
Christ and the Fishermen—by Zimmerman
Peter and John Running to the Tomb—by Burnand
One of His Disciples Whom Jesus Loved—by Scheffer.
Head of St. Paul—by Raphael
St. Paul at Rome—by Shields
The Apostle Paul—by Rembrandt

Where little money is to be had, these can be bought in small sizes for a few cents each and neatly mounted. Then they can be changed from time to time, thus awakening fresh interest.

Temperance and cigarette charts which show the effect of alcohol and tobacco, the cost of alcohol to the nation compared with the necessities of life, and the progress which the temperance cause is making, are helpful. Missionary charts that are both interesting and instructive can be secured at very reasonable prices. Care must be used in hanging and grouping pictures and charts, or the walls may look like patchwork. One picture hanging crooked, or one chart so insecurely fastened that a corner hangs down, will spoil the appearance of an entire room. For variety, charts should be taken down for a time and then rehung, their positions changed occasionally, and old ones replaced by new ones. A chart whose figures have become obsolete should never be left on the wall. Intermediate boys and girls will often be glad to make charts from drawings furnished by teacher or superintendent, and the experience will be valuable for them. Maps illustrating different portions of the Bible are needed. If mounted on rollers, they will not be in sight except when in use.

Primary pupils should be provided with hooks upon which to hang hats and wraps, but the hooks should not

be placed where they or the clothing will make the walls unsightly. Scribblings and crude drawings by the children should not disfigure the blackboard; and the blackboard work of one Sunday, if not to be used again, should be erased before the school next assembles. A clock which keeps correct time should be placed where every teacher can see it. A register showing the enrolment, with the attendance and offering for the day and for the same Sunday of the previous year, should be hung in a conspicuous place, and the records should be placed on it each Sunday before the school closes.

4. LIGHT, AIR, CLEANLINESS The Sunday-school room should be light and cheerful, and kept scrupulously clean and neat. The ideal arrangement would provide for each pupil about 250 square feet of air space. This would require for forty persons a room about 25′ x 30′ x 13½′ in size. Where there is no artificial plan of ventilation, the air should come in at the top of the windows, and be directed toward the centre of the room by a board or sheet of metal fitted into the window frame. Where the Sunday-school session and the church service follow each other in the same room, the windows should always be opened during the intermission. Avoid drafts, hot or cold. The temperature of the room should be between 65 and 70 degrees Fahrenheit. Truth often fails to reach its mark because the atmosphere of some Sunday-school room is so close or overheated.

The light should be ample but not dazzling, and should come from the back, sides, or ceiling—never from the front. Tinted glass that throws brightly colored rays is not so desirable as a somewhat subdued light, but heavily coated panes of glass in a church which is shadowed by other buildings or by trees make the interior too dark

for school purposes. Clear or frosted glass, with curtains to shut out too great brilliancy of light, is best.

Every part of the room, as well as the furniture in it, should be kept free from dust. Books and papers should not be left lying about in disorder. Cleanliness is next to godliness, and "order is heaven's first law."

5. FLAGS AND CLASS BANNERS Every Sunday-school in America should have at least one national and one conquest flag to decorate the platform or to float over the building while the school is in session. These flags may be either silk or bunting and the size should be in proportion to the building. A very small flag on a big building looks no worse than a very large flag on a little building. Smaller national and conquest flags will be found very useful and can be purchased at reasonable prices. These flags may be used to indicate the classes having a perfect attendance and to decorate the walls, desk, etc., on special occasions.

A banner bearing the name and location of the school, to be used on picnics and in parades, or when the school meets with other organizations, will help in promoting a wholesome school pride. Class banners or pennants, bearing the class name or motto, placed upon the class seats or above them, or outside the classroom door, brighten the room and promote class loyalty. A banner may be used as a reward of merit for class attendance, offering, punctuality, order, lesson preparation, church attendance, etc. In fixing the points for estimating merit, care should be used to see that the smallest class of little children has the same opportunity to earn the banner as the largest class of adults. All banners will be more effective if used at intervals and on occasions, instead of all the time.

6. STEREOPTICON, WITH BIBLE AND MISSIONARY SLIDES The stereopticon is coming into more general use in Sunday-school work, partly because it can be so easily handled, whether lighted by electricity, gas, or oil, but more because of the instructive slides which can now be obtained. A satisfactory lantern for use in a room of moderate size can be had for from twenty-five to fifty dollars. It is not necessary for any Sunday-school to purchase many slides, for excellent slides on missionary and other subjects, accompanied by clear descriptions, or even a prepared lecture, may be rented as desired.

Stereographs of scenes in Bible lands are also procurable for use in stereoscopes. Of course these must be used in the class, but one stereoscope is sufficient for a small school, as it can be passed from class to class. Sufficient pictures to illustrate the lessons for an entire quarter may be purchased for about two dollars.

QUESTIONS

1. What changes would improve your Sunday-school room?
2. Why should small chairs be used for the Primary children?
3. What impression would be made on the minds of children by frequently seeing such a picture as "Christ Blessing Little Children"?
4. Does the ventilation of your Sunday-school room cause drafts? Is the room kept in neat and attractive order? How can you help in improving these conditions, if improvement is needed?
5. Suggest a few uses for small flags.
6. How should stereopticon pictures or stereographs help in impressing the lessons?

LESSON VI

Inspiration

Enthusiasm is necessary for successful Sunday-school work. A solitary individual is not enthusiastic, for enthusiasm is a flame which smolders and dies if confined. What the draft is to the fire, inspiration is to enthusiasm. To inspire is to breathe in, to animate, to enliven. Where there is no inspiration, there is no enthusiasm; where there is no enthusiasm, there is no earnestness; where there is no earnestness, there is no continuous effort. Therefore, *seek inspiration.*

1. FROM CURRENT SUNDAY-SCHOOL LITERATURE No other organization has produced so great a volume of inspirational and instructive literature as the Sunday-school. Necessity and desire have called for help; ability and experience have responded. Denominational Sunday-school boards are vying with one another in their efforts to produce the best Sunday-school helps and lesson comments; independent associations and concerns are literally pouring out a flood of Sunday-school supplies; publishers are printing books on Sunday-school work in increasing numbers; daily and weekly newspapers are employing religious editors and regularly printing Sunday-school lesson helps. Most of this literature is excellent in quality and low in price. No one, therefore, need be without this source of inspiration. The difficulty of the task is to select and digest. In such selection observe two rules: the lesson comments should correctly interpret Scripture, and the suggestions for Sunday-school activities should be based on actual experience.

A suggestion that looks well in print *may not work well.* A practical plan for one school may be an impractical theory for another. A method that one worker has found successful may end in failure for another. Schools have different needs and possibilities; workers have different ideals and capabilities. Before a wise selection of methods can be made, one must know the needs and possibilities of the school and the capabilities of those who are to carry out the plans.

Original methods especially planned to meet local needs and capabilities are best; but those who are most familiar with the methods of other successful workers will be most resourceful in planning, for the original method is frequently a combination or modification of other plans. There is no Sunday-school worker so capable that he cannot get help from the experience of others; there is no school so different from all others that its problems cannot be more easily solved if its leaders know something about the difficulties and the successes of other schools.

He who would keep his heart burning and his hands effectively busy in the Sunday-school field, will *read the best articles on Sunday-school methods and management* that he can secure; and he will carefully preserve all valuable suggestions until he can use them, filing them in such a manner that they can be readily found. Whenever a practical suggestion or an interesting illustration is read, it should be cut out at once. For filing, a number of large manila envelopes will be found quite serviceable. A homemade box, somewhat larger than the envelopes, in which they may stand upright, will serve as a filing case. One envelope marked "Sunday-School Ideas" may hold all clippings on Sunday-school methods. There should be an envelope for each special day of the year—New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter, Mother's Day, Memorial Day, etc.—in which to place clippings that relate to the observance

of these days. For illustrations, one envelope for each of the following subjects will meet the requirements of Sunday-school officers and teachers; Bible, Biography, Brotherhood, Charity, Children, Christ's Love and Mercy, Christ's Mission, The Church, Courage—Moral, Courage —Physical, Cigarettes, Duty, Faithfulness, God's Love and Mercy, God's Wisdom, Strength and Justice, God's Presence, Heaven, Honesty, Human Weakness, Humility, Idols, Missions, Obedience, Praise, Prayer, Purity, Sabbath, Sacrifice, Service, Sin, Temperance, Trust.

A few minutes spent in clipping and filing from each Sunday-school publication read, as well as from other religious and secular papers, will preserve whatever is worth saving, and furnish an abundant supply of valuable hints and illustrations. Such a file may be made a perfect storehouse of helpful and inspiring suggestions.

2. FROM VISITS OF SUNDAY-SCHOOL WORKERS Every earnest, capable Sunday-school worker is a source of inspiration. He is enthusiastic himself and diffuses his enthusiasm. Zeal and earnestness are contagious. As God took the spirit that was upon Moses and gave it unto the seventy elders, so the Holy Ghost will take the spirit that is upon one consecrated Sunday-school worker and give it unto many.

Not every visitor to your school, however, should be invited to speak from the platform. Who does not remember some tiresome address he listened to when a child by a Sunday-school visitor who "just rose to say a few words"? But when the experienced worker visits a school, he should be invited to speak; he should know what will help and should be able to say it briefly and pointedly.

A visitor of the right sort may do even more by *conference with officers and teachers* than by public address.

An experienced Primary teacher may confer with the teachers of that grade, or may conduct their classes while the regular teachers look on. A successful Adult Bible class worker may address adult teachers and classes; and so with other grades. At suitable intervals, missionary and temperance speakers should be invited to address the school. Practical addresses on teacher training, the Cradle Roll, the Home Department, etc., will awaken or increase interest in these subjects.

Whenever a speaker has aroused interest in a subject, an opportunity should at once be provided for that interest to express itself in action. *The efforts of many able speakers are wasted because nothing is done.* Unless action follows desire, desire weakens. Have pledges ready to use after a temperance address; be prepared to organize a teacher-training class after someone has spoken on that subject; have Home Department visitors ready to begin or enlarge their work when you invite someone to speak on that subject. That the inspiration of the address may bear fruit, there should be a definite plan of action prepared in advance.

3. FROM ATTENDANCE AT SUNDAY-SCHOOL CONVENTIONS, INSTITUTES, AND SUMMER SCHOOLS

There is helpfulness in the fellowship and in the enthusiasm usually found in Sunday-school conventions. A prayerfully planned and wisely conducted convention should deepen the spirituality, broaden the view, increase the efficiency, and strengthen the zeal of those who attend. To obtain these benefits, however, one must attend the convention in a sympathetic spirit, and not as a critical onlooker.

Each school should send to its *district convention* delegates who will attend every session, make careful notes of everything said or done that would interest and help the home workers, and render a complete and enthusiastic

report of the proceedings. An echo meeting of the convention may be held in the local church or schoolroom, at which those who were unable to attend the convention may hear the reports of the delegates and, whenever possible, an address by one of the convention speakers.

Where there are several schools in the same neighborhood, a *superintendents' and teachers' organization* for conference on Sunday-school topics of mutual interest, or a *union teachers' class* for the study of the Sunday-school lesson or for systematic Bible study or for teacher training, may be found very helpful. Workers in several neighboring Union Sunday-schools should meet together in group gatherings. Group organizations of Sunday-school workers in a locality will create a stronger fellowship and will inspire the workers to more zealous and efficient labor. The organization of these smaller units should not conflict with the work of the state or county associations, but should so increase the interest in Sunday-school work that the larger organizations will be strengthened.

Preparedness is a key-word in the new Sunday-school movement. Sunday-school workers are trained, not born. Proper preparation for more efficient service is the aim of Sunday-school leaders. In the general plan of preparedness, *institutes and summer schools* have a prominent place. These schools afford opportunity for constructive Bible study and for careful study of the best Sunday-school methods. Their true aim should be to teach God's revealed will, and not merely Bible history, geography, or customs, useful as these are in their place. Throughout the ages, God has been revealing himself through his dealings with men, and the Bible is an inspired record of that revelation. Bible-study courses in Sunday-school institutes should lead those who take them to a better knowledge of God, to a greater love for him, to a stronger desire to render him more and better service.

To meet the needs of those who are unable to attend

these schools, some of the best courses in systematic Bible study can now be taken by correspondence, or outlines of constructive Bible study along the lines followed in these schools can be purchased at small cost.

QUESTIONS

1. Why is inspiration needed in Sunday-school work?
2. Describe a plan for preserving good Sunday-school ideas found in your reading.
3. Has your school the best lesson helps it can afford? Are they adapted to the classes that use them?
4. How can best use be made of visits from Sunday-school workers?
5. How can you interest your workers in Sunday-school conventions?
6. What advantages may be gained from group gatherings of neighboring schools?

LESSON VII

Co-operation

1. INCREASING THE ATTENDANCE Would you be likely to invite a stranger to dinner if you knew there would be no dinner, or a very poor one, in your home that day? Why invite strangers to Sunday-school if there is nothing attractive in the service? The first step in securing new members is to have *something worth while* to offer them. There should be a spirit of interest and of loyalty evident in both the school session and the school activities. It is not the Methodist, the Baptist, the Union Sunday-school, nor is it Mr. Smith's or Mrs. Robinson's school; but "*our* Sunday-school"—a school in which each member feels a share of the responsibility and claims some credit for the success. This kind of co-operation puts regularity into the attendance, order into the session, spirit into the singing, earnestness into the prayers, sincerity into the teaching, eagerness into the learning. A session of this kind will develop school pride; "our school" may not be the largest, but we will try to make it the best; and after it becomes the best it may become the largest.

After the school session has been made attractive by hearty co-operation, the next step in securing new members is to extend the invitation. *Membership contests* may be made quite successful. The school may be divided into two or more companies under captains or leaders, a time limit set, a referee or score-keeper (usually the secretary) appointed, and the contest begun with a service of prayer and ended with a grand rally. Such contests sometimes

develop too keen rivalry, however, and new pupils enlisted in this way may prove hard to hold.

Membership campaigns are better. The neighborhood may be divided into districts, a committee appointed to canvass each section, taking a Sunday-school census and inviting all who do not attend Sunday-school to become members. After the census is taken the names of those who do not attend any Sunday-school and who have not accepted the invitation should be handed to a central campaign committee, who will carefully and prayerfully consider each case and endeavor to find some person or some method that will induce these persons to join the school.

Either of these methods should result in rapid and often large increase. Too frequently, however, the increase is not permanent. The loss is usually due to the absence of a *continuing policy* and not to any fault in the campaign plans. New members are brought into the school too rapidly for them to be assimilated; or there has been no comprehensive plan for holding the new members and they drift away almost as fast as they came. What to do after the campaign is not a matter for later consideration, but the movement for securing new members should include plans for interesting and helping them, and for transforming many of them into enthusiastic workers. Membership campaigns are not an end but a beginning; and should be a part of a definite, comprehensive, continuing policy.

A continuous gain in attendance because of *constant co-operative effort* and real drawing power on the part of the school, is far better than any spasmodic undertaking. Such a gain is as indicative of a healthy school as is normal growth of a healthy child. The school whose sessions are interesting and inspiring and whose members are loyal will not need membership campaigns and contests; or, rather, the campaign will be continuous instead of spasmodic. Sectional committees may be appointed

to watch out for new families, look up absentees, and do missionary work among those who do not attend Sunday-school.

A well-planned *advertising campaign* will aid materially in increasing the attendance, and will give the school a better standing in the neighborhood. Local papers, circulars, novelties, sign boards, bulletin boards may all be used. The advertising should aim to impress upon the community (1) the importance of the Sunday-school and of regular attendance; (2) the extent of the organized Sunday-school movement; (3) the fact that the Sunday-school is for adults as well as children; (4) the special advantages offered by the local school. Short, terse statements like the following should be used:

"Seek ye *first* the
KINGDOM OF GOD"
makes the
SUNDAY-SCHOOL
even more important than
the public school.

THE SUNDAY-SCHOOLS
of America
have an enrolment
of over
19 MILLION.
JOIN THE
SUNDAY-SCHOOL ARMY.

If the SUNDAY-SCHOOL
is a good place for the
CHILDREN
it is a good place for the
PARENTS.
JOIN OUR
ADULT CLASSES.

Or these slogans will prove effective:

"THE FAMILY SCHOOL"; "THE FRIENDLY SCHOOL"; "THE SCHOOL THAT SINGS"; "THE SCHOOL FOR ALL"; "THE SCHOOL WITH A WELCOME."

Besides paid advertisements, news items should be furnished from time to time to the local papers regarding any such Sunday-school developments as will interest the community in general.

In every effort to find new members in localities with more than one school, care must be exercised not to draw from the membership of the other schools. The object must always be to reach those who do not already go to Sunday-school. A membership campaign in which all the schools unite in canvassing the community is very effective. When only one school engages in a campaign or contest it might, as a courtesy, be well to notify the other schools of its intention and of its purpose to reach only those who are not members of some school. If in the canvass persons are found who prefer another school, their names should be sent to the school of their choice. Sunday-schools are not competing organizations. In advertising in a locality where there is more than one school, never use comparative or superlative adjectives. State what a fine school you have, but never claim that it is better than any other or best of all.

2. WORKERS' CONFERENCES A one-man school can never be a full success, and if its leader is removed the school is often closed. The hearty co-operation that brings success is lacking where the planning is all done by one person or by a small coterie of persons, however efficient they may be. United interest, equal responsibility, division of labor—these bring permanent success.

To develop real co-operation there should be frequent conferences of workers. These conferences should be held once a month or once in two months on a fixed night; and every worker should understand that he has a permanent engagement for that evening. After the school session on Sunday is not the best time to transact even Sunday-school business; and it is not advisable to hold the conference after another evening meeting, unless it be in country districts where the workers must travel long distances.

The following program is suggested for such a conference. Changes may be necessary to meet local conditions and needs:

1. Hymns and prayer.
2. Minutes of last conference read.
3. Reports of officers, teachers, and committees.
4. Unfinished business.
5. New business.
6. Suggestions for improving the school.
7. Short address or paper on some phase of Sunday-school work.
8. Social period.

3. PRAYER SERVICE FOR ALL AT CLOSE OF SCHOOL

The Sunday-school is primarily a service of study; but it is a *religious* school, and prayer is as necessary to the religious life as breath is to the physical life. How important it is, then, that pupils should be taught the value of prayer, as well as trained to a proper reverence in connection with it. The opening prayer of the session is frequently far too formal and spiritless, being offered for no other reason than that it is customary. Even where it is sincere and earnest, one prayer during a session will hardly impress the children with its need. A real prayer service at regular intervals, perhaps one each month, preferably during the closing period of the school, will emphasize the importance of prayer and unite the hearts of the workers as nothing else will. Several earnest but not long prayers should be interspersed with hymns and a short, suitable Scripture reading. The leader may be a teacher or other member of the school who has a real desire for its spiritual success.

Secure perfect quiet during this service. The school is at the throne of grace, communing with God. See that every member assumes a reverent attitude. They may not all feel reverent at first, but an important lesson for

them to learn is the proper attitude of reverence. No one can feel reverent while sitting upright and looking around the room. Do not ask anyone to pray who preaches, rhapsodizes, scolds, or laments in prayer. All Sunday-school prayers should be offered in simplicity. Forget to be formal. Talk with God. How simple are all the words and how short are all the sentences of the Lord's Prayer! J. Addison Alexander's directions for public prayers should be carefully studied by those who would pray in Sunday-school: "Let your prayers be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you. Adopt no fixed forms or expressions, except such as are obtained from Scripture. Express your desires in the briefest, simplest form without circumlocution. Hallow God's name by avoiding its unnecessary repetition. Pray to God and not to man."

The heaven-answered prayer is the heaven-inspired prayer, Rom. 8:26. When the Holy Spirit is enthroned in the heart, he directs the petitioner to ask for those things which God is waiting to give.

QUESTIONS

1. State the relative advantages of a membership contest, a membership campaign, and a gradual but constant effort to enlist new members.
2. What steps should be taken toward interesting every person in the community in your Sunday-school?
3. How can your workers' conference, if you have one, be made more interesting and helpful? What advantage might be expected from starting one, if none is now held?
4. Why should there be an occasional prayer service in connection with the Sunday-school?
5. Why should quiet and a reverent attitude be insisted upon during prayer?

REVIEW OF PART III

LESSON I

1. What clear aims should be kept in view as to the purpose of every Sunday-school?
2. What should Sunday-school workers learn from Sunday-school history?

LESSON II

3. What are the particular duties of a Sunday-school superintendent?
4. How can he influence the spirit of his school?

LESSON III

5. What are the chief duties of the secretary? Of the treasurer?
6. How can the librarian advance the interests of the school?

LESSON IV

7. How can the music in any school be made a most helpful feature?
8. What may be accomplished by a Home Department superintendent?
9. What are the duties of a Cradle Roll superintendent?

LESSON V

10. What adaptations are possible where a school has only one room in which to hold its sessions?
11. What equipment should every school have in order to do the best work?

LESSON VI

12. What may any worker gain from the reading of good Sunday-school literature?

13. How should he put himself in touch with live and experienced Sunday-school workers?

LESSON VII

14. What plans would you recommend for use in increasing the attendance of the school?

15. What is the advantage of a workers' conference and how should it be conducted?

IV

USING THE SCHOOL TO ADVANCE THE KINGDOM

LESSON I

The School a Center for the Community Life

1. DIRECTING SOCIAL AFFAIRS The social needs of the community should not be neglected by the Sunday-school. It is unfortunate when the church and the Sunday-school allow other organizations to do the work they should do. Even where Christian people are leaders in the social affairs of a community, they often act merely as individuals or as members of some organization other than the church and the school. Why should not the church building be the social center for every community? or where there is no church building, the public-school building or other meeting-place of the Sunday-school? Man is a social being; his nature craves companionship. Young people especially will follow the lines of least resistance and seek gratification for the social instinct where it can most readily be found. If the church and the Sunday-school do not furnish opportunities for social intercourse, it will be sought in less desirable places.

1. A wholesome gathering-place. The need of some social center is apparent in every community—in the city neighborhoods as well as in the village communities and country districts. In many places the church and the schoolhouse are the only places available in which both young and old may gather for an evening of social enjoyment. If neither of these is open to them, there may remain only the street corner, or the saloon, or the country store, or the dance hall. Why should not the Sunday-school see that a proper place is provided and that arrange-

ments are made for clean, wholesome games, and a general good time? Such a gathering-place will need some supervision, but it should always be sympathetic rather than strict.

2. **Varied social plans.** A *social union* could be formed and regular meetings held as often as thought best. These might combine literary and social features, the program depending on the needs of the community and the ability of those who would take part. It might include debates and mock trials, as well as papers on current events written by the members. Indoor games should have their place on the winter schedule, with outdoor picnics, tennis tournaments, croquet matches, etc., in the summer. Sewing circles, cooking classes, glee clubs, reading circles, classes for the study of different subjects may be organized.

Enjoyable *literary evenings* may be planned, for which the following are suggestions: an evening of poems read with accompanying illustrations by tableaux; evenings of readings, and recitations from different favorite authors; an evening spent in impersonating historical characters and events. Several evenings might be spent in reading a good book of fiction, or the characters of the book might be impersonated by different persons while one reader gave the descriptive parts. Nature study should appeal to many: an evening with the birds, another with the animals, another with the wild flowers, each at its suitable season. All will enjoy musical evenings: the songs of different nations, the songs our mothers sang, etc. An occasional current events evening will help to keep the members intelligently informed about the news of the day.

In order to carry the social feature into different homes, a *trip around the world* may be arranged. Select a number of homes not too far apart, each to represent a different country. Some simple decoration suggestive of the country chosen may be used, and light refreshments, consisting of some characteristic food product of the

particular country, served, while someone reads an anecdote or description of the country or a poem written by one of its people, or sings one of its national songs. The travelers should gather at some central point and on scheduled time start in groups, each under a conductor or guide. The last house, of course, where all should wait until the last group had finished the journey, would be America.

If these suggestions seem too difficult to carry out, remember that *some* thing can always be done where all cannot. In every community there are latent talents along social lines which should be developed for the general good.

Where it does not seem practicable to organize a social union, a committee can be appointed and some plans carried out to afford the members of the school and the people of the community opportunities for social intercourse. When the Sunday-school awakens to the possibilities of this kind of service, and earnestly endeavors to do its part in the matter, it will find its enrolment increasing and a greater spirit of co-operation evident among its members.

2. PROMOTING CLEAN ATHLETICS

Normal development requires a variety of spiritual, mental, and physical activities. Young people will and should indulge in different athletic sports. Is it not decidedly better that these sports should be under the direction of Christian leaders than that our young people should be forced to find satisfaction for this natural craving by association with companions who know little and care less for purity of speech and action?

Perhaps no other Sunday-school activity will require such tactful supervision as the athletics. If there is a man in the school or church capable of directing the school athletics—a man of consistent Christian living,

who can be just in his judgments, firm in his decisions, youthful in spirit, and charitable to all—he should be asked to organize an athletic association for the young people of the school. The success of Sunday-school athletics will depend in a very large measure upon the efficiency of the leader and the adoption and impartial enforcement of wise rules and regulations.

1. **Sunday-school athletic teams.** An athletic team should never be used merely as a bait to secure new members for the school. The purpose of an athletic association should be to offer the present members an opportunity to enjoy and to participate in clean sport. The teams should not merely represent the school; they should be composed of those who are really its members. Neither should the players be merely nominal members of the school, carried on the enrolment simply to strengthen the teams, but they should be regular in their attendance upon the school sessions. Profanity, vulgarity, and quarreling among the players should be strictly forbidden and the offender punished, if necessary, by being dropped from the team. Profanity and vulgarity should also be forbidden on any part of the grounds and the persistent use of either by an opposing team should be sufficient reason for ending the game. Every team invited to play with the school teams should clearly understand these rules before the game is arranged.

2. **Athletic leagues.** A church or Sunday-school league for athletic contests, such as a baseball, a basket-ball, or a football league, must have very careful supervision, or the spirit of competition among the teams will engender a feeling of antagonism in the schools or churches represented. When such a league is formed, rules governing the series of games should be carefully drawn and impartially enforced. The officers of the schools should see that these rules are submitted to them for approval or amendment. No one should be allowed to play on any

team who is not already a member and a regular attendant of the school when the season opens; otherwise keen competition will tempt the team captains to bring in outside or semi-professional players. No player on a school team should receive any compensation whatever except the pleasure and profit of participating in wholesome sport. The desire to win is the root of all kinds of evil in Sunday-school athletic associations. "Fairness and courtesy always" should be the fixed rule, and no violation of the rule should be overlooked. Impress upon the members that it is more sportsmanlike to lose the game than to win by unfair methods, and that you expect them to get for their school a name for clean, fair playing.

3. **Junior teams.** The Juniors must not be overlooked by the athletic association. There should be Junior or second teams organized and coached by the older members. These older members should be made to realize their responsibility as leaders of the Juniors, and the effect of their example on the younger boys. The Juniors should be permitted to use the athletic grounds, and their games should receive as much attention from the school officers as the contests of the older boys. With very few modifications, the rules already suggested for the athletic association should govern the Junior teams.

3. OTHER OUTDOOR ACTIVITIES

In every Sunday-school there will be boys who cannot find a place on the athletic teams. For these, and also for the girls and older members, some other form of outdoor activity should be provided. The land is full of clubs for both boys and girls which feature outdoor life in its various phases, but in many of these the distinctly religious note is lacking. Why should not the Sunday-school class be also the club? *Why not make the class the center of the boy's or the girl's interest?* The

boy will have his club and the girl her circle somewhere. Why not as a part of the Sunday-school? If the class is organized, as suggested in Part II, Lesson VI, hikes, summer camps, bicycle trips, picnics, corn-raising contests, etc., may all be arranged. The hike may be only a Saturday afternoon tramp; the camping may be simply staying a day and a night in tents in a grove near home; the bicycle trip may be an evening ride together; and the picnic may be in a near-by woods; but they will all be enjoyed and they will offer the teacher opportunities to see the pupils during the week and to become better acquainted with them and their habits.

A class may be organized as a Boy Scout troop or as Camp Fire Girls. The troop, with its high standards of honor, dutifulness, and helpfulness, and the Camp Fire organization, with its companionship, study of nature, and high womanly ideals, appeal to boys and girls of the Intermediate grades. Under wise leadership the religious note may be made dominant in both organizations. Christ's precepts on love and service may be made the guiding principle of the Boy Scout, and the Camp Fire Girl may be taught to see God in nature and in everyday life. Of course to form the organizations the boys must have men teachers and the girls women teachers. Where this is impossible much may still be accomplished by following the plan of activities of these two clubs without adopting their name and form of organization.

When a single class is too small to carry out any of these suggestions, *two or more classes may unite.* If only one or two teachers in a Sunday-school undertake this work and the other teachers do not show a similar interest in their classes, there will be a tendency for the pupils to leave their uninterested teachers and to join with the more fortunate ones. This of course should not be encouraged. Under such conditions a class may occasionally invite others to participate in its outdoor

activities but only as guests for that time. Whenever these conditions prevail, it may be better to form a general Sunday-school club for pupils of a certain age and of the same sex. This may mean more work for the few teachers interested in these things, but it will help to prevent any jealousy among the classes.

While all the activities suggested are helpful if properly conducted, yet the Sunday-school worker who would undertake this kind of service must not overlook the fact that "evil lurks beside all good." Outdoor activities should therefore have *competent leadership*. It is a mistake, for instance, to furnish the young people with a summer camp unless provision is also made for some Christian man or woman to be constantly at the camp, to direct the activities and to help create a proper moral atmosphere.

QUESTIONS

1. What seem to you to be the most important social needs of your community?
2. What is your school doing to meet these needs?
3. What do you think is the next forward step it should take in this line?
4. What can a Sunday-school do to promote clean and fair athletic sports?
5. What dangers will have to be avoided in promoting athletics?
6. What other outdoor activities may a Sunday-school encourage?

LESSON II

The School Promoting Temperance, Purity, and Patriotism

1. IMPROVING TEMPERANCE CONDITIONS The Sunday-schools of America may be justly proud of the part they have taken in the great crusade against intemperance. Education has been the keynote of their campaign. They have endeavored to instruct their members regarding the evils of alcoholism and its effect upon both soul and body; they have presented temperance as a duty to God and to men; they have urged sobriety as a national need and an economic necessity; they have helped to spread the glad tidings of temperance victories. Largely as the result of their efforts with the children of the last generation, there are now a great number of adults in the land who are convinced of the evils of intemperance and determined to overthrow the traffic in alcoholic liquors. Already they have won many victories. Considerably more than three-quarters of the area of the United States is dry, and more than one-half of the population is living in territory that is free from the curse of the legalized saloon. Nearly every month adds some new section or state to the dry list.

But the end is not yet; nor is the work of the Sunday-school finished. The liquor traffic is entrenching itself in the remaining strongholds, and even in dry sections temperance must still be taught, for the enforcement of laws won after so long a struggle depends upon the temperance sentiment of the people of the community.

1. **Temperance instruction.** Each Sunday-school should have a temperance society, or at least a temperance secretary, who will provide for and oversee temperance instruction in the school. This society or secretary may have charge of the general exercises on the quarterly temperance Sunday or more frequently, if desired. They should prepare for these occasions an educational program in which they should endeavor to have the pupils, especially the young men, take a prominent part, that they may become accustomed to taking their stand for temperance. They should also endeavor to have every member of the school who has reached a suitable age, sign a pledge not only to abstain himself but also to do everything in his power to help other people to live temperate lives and to destroy the liquor traffic. If some member of the society or school will regularly make clippings from the daily and temperance papers, as well as from religious journals and from the best magazines, there will always be on hand material for the temperance day program.

World's Temperance Sunday, the first Sunday in November, should always be observed with fitting exercises. In some communities the Sunday-schools unite in a temperance rally in a large hall, the schools meeting in their own buildings and marching in a body to the hall. Choruses, recitations, responsive readings, speeches, pledge-signing, etc., make up the program for these occasions.

2. **Anti-cigarette teaching.** Cigarette smoking has become so great an evil among young people, leading frequently to intemperance and kindred evils, that the Sunday-schools are now including it with intemperance. Anti-cigarette days should be held in the school, at which time some competent person, preferably a Christian physician, should explain the effects of cigarette smoking on body, mind, and soul, and emphasize the fact that

excessive smoking unfits one for many of life's activities. The members of the school should also be asked to sign anti-cigarette pledges.

2. PROMOTING PURITY OF THOUGHT, SPEECH, AND CONDUCT The subject of immorality is not an easy one for the Sunday-school to handle; but responsibilities must not be shirked, no matter how difficult the task. Young people, even though nurtured, trained, and protected ever so carefully, are sure to come in contact with vice and its allurements. Few children pass through their first year in school without meeting the school-yard degenerate. Frequently the first and for a long time the only information they receive regarding the origin of life is from this vulgar, untruthful source. Children cannot be kept in absolute ignorance of the most wonderful facts regarding their own existence. Why, then, should they not have the truth? Judge Lindsey says, "I am convinced that this whole moral question among children, instead of being a question to be avoided, is by far the most important problem that concerns the American home."

Sexual instruction differs from all other teaching in this essential: *that while the teaching of any other subject aims to arouse curiosity and a desire to know more, sexual instruction must only satisfy curiosity, and never awaken it.* Children are entitled to an honest and candid answer (but not always a complete one) to every question they ask on the subject, but no question should be anticipated. Herein lies the grave danger and the great difficulty that confronts the Sunday-school when it would undertake any work along personal purity lines.

1. **Helping parents.** Ideal sexual instruction is not given to classes or groups but in face-to-face, heart-to-heart conferences between father and son, mother and

daughter. What the home leaves undone, however, the Sunday-school may find its duty to undertake. Any talks on sex hygiene to groups of children below the age of fourteen will probably do more harm than good. The best that the school can do for children below that age will be through the teacher's personal interview with individual members of the class, and before any such conversation the consent and co-operation of the parents should be sought. The wise teacher will readily find opportunities in teaching the regular lesson to refer naturally and simply to the laws of life so beautifully planned for us by our Heavenly Father.

The school should seek to awaken the parents to their responsibility and endeavor to enlighten them as to the best methods of instructing their own children. Have parents' meetings, with the fathers and mothers separate to insure frankness and avoid embarrassment. The subject should be presented to them by a thoroughly competent person, in a simple and direct manner, frankly placing the responsibility upon them, and giving them whatever instruction is necessary to enable them properly to teach their children.

2. A wise plan of campaign. One Sunday-school successfully conducted a series of such meetings, inviting other schools in the district, and so making the meetings neighborhood affairs. First a meeting of fathers, and another of mothers, was held, in each of which a physician explained the danger of perverted sexual knowledge, and told in simple terms how to instruct small children. At these same meetings someone explained candidly just what the school planned to do for the larger boys and girls. Meetings for the older boys and girls were then held, addressed by Christian physicians. For the boys the dean of a medical college and the physical director of public schools were secured; for the girls the chief woman surgeon in a women's hospital, an author of sex

hygiene books for parents and girls, and a lecturer on this subject at the Young Women's Christian Association.

3. INCULCATING CHRISTIAN PATRIOTISM AND CITIZENSHIP

Surely the Sunday-school should be more than passively loyal to the state that protects it. The great national need is for a militant Christian citizenship, composed of men and women who will take a deep interest and a dominant part in the political affairs of their local district, the state, and the nation. In too many communities the best people leave these things to the management of evil or unscrupulous persons. In many other localities a few earnest Christians are compelled to be brains and conscience for the majority, who seldom give the faithful ones any help or encouragement. It is time the Sunday-school realized this national need and applied the machinery of its well-equipped organization to the production of stalwart Christian citizens.

1. **Using special days.** Lincoln's Birthday, Washington's Birthday, Memorial Day, Flag Day, Fourth of July, Labor Day, Arbor Day, Columbus Day, Thanksgiving, all furnish opportunities for the presentation of this subject. These days, or at least the more important of them, should be observed with programs that seek to instill love of country, to arouse patriotism, and to impress personal responsibility for public affairs and conditions. Open-air exercises for the entire community, planned and conducted by the school, may be held on some of these days.

When a Sunday-school has many nationalities represented among its members, the need of inculcating Christian patriotism and citizenship is even greater and the problem more difficult. In such a school some instruction regarding the fundamental principles of our American government and institutions would be very helpful and entirely consistent with the object of the Sunday-school.

A week-night class in citizenship might be conducted, or a Junior Republic organized with legislative, executive, and administrative officers patterned after our system of government. Such an organization would give a practical demonstration of the republican form of government and would satisfy the natural desire of Intermediate pupils for clubs and similar organizations.

2. **Preserving the Sabbath.** The Sunday-school organization should protect the Christian Sabbath by consistently practicing and teaching Sabbath observance, and vigorously protesting against any desecration of the day. The Sabbath is America's greatest asset. "Remember the Sabbath day to keep it holy" is the only commandment that begins with "Remember." It seems that God foresaw that men would forget his holy day. Today evil men are making every effort to break through the safeguards of the Sabbath, and Christians who are struggling to save the day are meeting with bitter opposition. Many temptations are offered even Christian people to relax their faithful observance of the day. The Sunday newspaper, the automobile, the Sunday excursion, the public parks, Sunday visiting—all are means to entice the unthinking Christian. The Sunday-school cannot live if the Christian Sabbath is lost. Self-preservation, if nothing else, should prompt the school to protect the day by instruction, by training, by influence, by moral suasion, by the example of its leaders, and when necessary by legal force.

3. **Supporting law enforcement.** The Sunday-school organization should use its influence with the officials of the community to have every law against intemperance, immorality, and Sabbath desecration enforced. Many states now also have laws against selling or giving cigarettes or cigarette material to minors. The school should support and encourage every official who conscientiously endeavors to do his duty, and should report to a higher

officer any wilful and persistent failure of duty on the part of any official. Without taking sides in party politics, it should exert its influence for the election of officials who will enforce the law. It may well join in appealing to the legislators for the enactment of laws necessary for the moral improvement of the state.

4. **Meeting popular errors.** Among other national dangers against which the Sunday-school should take a firm stand are the many false prophets who teach doctrines which, if unopposed, will overthrow democracy and destroy religious liberty. Thousands of missionaries of Mormonism, of Russellism, of Christian Science, are scattered over the country, propagating their erroneous and harmful doctrines and systems, dishonoring God, repudiating or perverting the Bible, and threatening Christianity. No Sunday-school officer or teacher can know just when one of such false teachers will appear in the community and by seductive arguments win some of the school members. The best protection against false teaching is careful instruction in Bible truths. There are times, however, when one or another of these false doctrines needs to be faced, and its harmful teaching met by circulating literature which unmasks its error.

QUESTIONS

1. Suggest a suitable program for temperance Sunday.
2. What should a Sunday-school undertake in the way of sex instruction?
3. How will such efforts need to be most carefully guarded?
4. State a few practical methods for inculcating Christian patriotism.
5. What can be done in your community to promote Sabbath observance?
6. Is your personal influence always on the right side?

LESSON III

The School a Fruitful Part of the Church

1. PROMOTING CHURCH ATTENDANCE "Every member of the school in the church service and every member of the church in the school session," is the new slogan of the Sunday-school. It is, however, a return to the old Hebrew custom. The forenoon service of the Jewish synagogue was for worship, the afternoon service for study. Attendance upon only one of these services was not considered sufficient. It was the duty of the parents to *take* the children from one service to the other; and it was a familiar saying among them that "the righteous go from the synagogue to the school, from the house of worship to the house of study."

The church and the Sunday-school are dependent one upon the other. Luther said, "Young children and scholars are the seed and source of the Church"; and again, "For the Church's sake Christian schools must be established and maintained, for God maintains the Church through the schools."

The Sunday-school needs the church as much as the church needs the school. Since the school gathers together those of all ages for the study of God's Word, it should be the place where more souls are won for the Master than in any other department of the church. To conserve this work and to carry it forward to its highest development, church attendance and membership must be urged upon each pupil.

If there is a genuine spirit of evangelism in the school,

and pupils are continuously giving their hearts to God, there will be little difficulty in creating and sustaining a warm interest in the church services. In too many schools the teachers seldom ask their pupils to make a definite decision for Christ. It seems to be the custom to wait for the annual Decision Day or the annual church revival to approach the members personally about this matter. Far too many teachers are content to keep up their formal teaching without expecting any real work of divine grace to take place in their pupils' hearts.

A genuine consecration, with a full surrender to Christ, *on the part of the teachers,* would awaken in them deep interest in the spiritual welfare of their pupils, and thus help to form a natural movement from the school to the church, instead of the present tendency of so many pupils to leave the school and remain outside of the church. The teacher should act as the spiritual leader of the class, looking after each member individually, showing interest in his week-day activities, investigating his home environment, encouraging him to attend church, and seeking a reason for any continued absence. The teachers more than the superintendent should hold themselves responsible for the attendance of pupils upon the church service.

The school and church services should be correlated; too frequently there is no bond of union between them. The Sunday-school chorus may be assigned a part in the church service; a five-minute sermon to the children would help to hold their interest; a Sunday-school day should be appointed annually or oftener by the church, when the school has a prominent part in the service and the pastor preaches an appropriate sermon; reservations may be occasionally made in the church for classes to sit together, especially for organized Intermediate or Adult classes; the teachers of younger pupils may encourage attendance and promote good order by sitting with their

pupils, or with such of them as do not attend with their parents.

The members of the official boards of the church should take an active interest in their schools. Where the church board and the school's leaders are largely the same individuals, there is little danger of friction between the two. The church official who says he is interested in the school and yet permits the children to meet in a poorly lighted and badly ventilated room, with meager equipment, while he favors spending all available funds to improve the church auditorium, is as consistent as the Sunday-school officer who declares that he is interested in the church and does not attend its services. The church board should appoint a Sunday-school committee to whom the superintendent can look for help, encouragement, and advice; and the school should be represented on the church board by its superintendent or other appointed representative.

In some places the church and school services are combined, with satisfactory results. The order for this combined service follows these general lines: one-half-hour opening devotional service, one-half-hour lesson period, one-half-hour sermon, closing hymn and benediction.

Loyal school officers and teachers will do everything within their power to *encourage church attendance,* both by example and precept; they will never make the mistake of inviting the pupils to attend a service which they do not attend themselves. The regular church services should be announced in the Sunday-school; such announcements are more important than those advertising a school entertainment or excursion. Church attendance may be reported and recorded with Sunday-school attendance; and attendance at the church service may be made one of the important points in any merit system which the school adopts.

2. ESTABLISHING A CHURCH WHERE NONE NOW EXISTS Frequently the first step toward establishing a church is to organize a Sunday-school. In this regard the methods of the American Sunday-School Union are especially practical. Each of its missionaries, located in every part of the United States, makes himself acquainted with the spiritual needs of the outlying districts in every part of the field for which he is responsible. He then goes where the need exists, visits every home in the neighborhood, discusses the need of a Sunday-school and the advantage of uniting all upon a union but evangelical basis, and secures the use of a schoolhouse or other meeting-place. Gathering the people there, he effects an organization, aiding them in their choice of officers and teachers and in the securing of suitable supplies. By correspondence and visitation he assists the people in developing from such a beginning an efficient and fruitful school. Arrangements may then be made with some minister in the region to preach at stated intervals and, if the interest develops and the community grows, an organized church finally results, of such denomination as the people themselves agree upon.

Some of the stronger denominations have worked along similar lines, establishing denominational, rather than union, schools out of which it is expected that churches will grow.

Thus in every part of our land churches are now in operation which grew out of Sunday-schools started in public schoolhouses, sod or adobe houses, shacks, brush arbors, barns, railroad stations, and similar make-shift meeting-places.

Unfortunately a spirit of competition which has existed to some extent among denominational workers has resulted in many new communities being over-churched. On the other hand, there are vast numbers of small communities without any Sunday-school or other religious

service, and many church buildings that have been abandoned.

All over the land interest in community betterment is growing. If this awakening is to accomplish permanent results, the religious life must be cared for. Each unused church building should appeal to the people of the community to make it a neighborhood asset. Every community should at least have a Sunday-school, and such a school is possible wherever a few earnest people are ready to do their best.

In order that permanent church work may develop out of any Sunday-school, there must be a spirit of hearty co-operation on the part of the leaders of the community; the school must care for the social needs of the community, as has been shown in Part IV, Lesson I; and above all it must believe in and teach the great fundamental principles of Christianity: sin, repentance, regeneration, redemption through Christ. The school which emphasizes the central features of Christian truth and has a harmonious working membership is likely to grow into a successful church. Those who love Christ most will be willing, for the sake of the whole community and the advance of his Kingdom, to keep their denominational preferences in the background and unite upon a basis of the essential truths and the general welfare. The school that seeks to serve the community by applying the principles of Christianity to every department of community life—its social needs, its recreations, its education, its homemaking, its occupations, as well as its spiritual culture—will be likely to grow into the larger organization that the community needs.

3. BUILDING UP CHURCH MEMBERSHIP FROM THE SCHOOL—DECISION DAY Decision Day presents a favorable opportunity for presenting Christ as a personal Saviour. Of course the conscientious teacher is always watching for

an opportunity to secure personal decision for Christ; but a special day set aside for that specific purpose, following a period of earnest prayer, frequently adds the emphasis necessary to obtain the desired result.

While God is not limited to any age in saving a life, there are certain years when conditions are most favorable for making life decisions. It is in the impressionable *teen years*, especially, that habits become fixed, ideals are formed, altruistic emotions are awakened, and important life decisions are made. This is the strategic time for the Sunday-school. If a boy or girl passes on from the teen years without having made a definite surrender to Christ, there is much danger that he or she will move through a period of religious indifference to a condition where God is shut out and the life is ready to yield to the greater temptations of manhood and womanhood.

One of the most important phases of Decision Day is to be found in the *weeks of preparation by prayer* which should precede it. The school is not fully ready for Decision Day until there is a burden on every teacher's heart for the unsaved ones in his or her class. When the teacher is eager for souls, the Holy Spirit will clearly direct as to the best ways of approaching the pupils.

Personal work is likely to accomplish much more than an appeal to the entire class. A call at the home of a pupil, an invitation to spend an evening at the home of the teacher, personal conversation, tracts, letters—any or all of these may bring the subject to the thoughtful attention of the pupil in advance of the day itself.

That all may work in harmony, let the superintendent call a *conference of the teachers* some weeks in advance. After united prayer, plans should be made for the service on Decision Day, as well as for the preparations leading up to it and the conserving of its results.

Whether any *public announcement* should be made of Decision Day depends largely on local conditions. Such

an announcement may serve as a warning to some to remain away; on the other hand, it may give conscientious young people the time necessary in which to prepare for a definite and intelligent decision.

Palm Sunday is regarded by many Sunday-school workers as a *favorable date*, the approaching Easter adding emphasis to the appeal. Both a spring and a fall decision day are observed in some schools. It may be better not to fix on any calendar Sunday, but to give an opportunity for decisions at a time when the lessons for a number of Sundays lead to a point where the pupils may be naturally expected to give themselves to Christ.

If the proper preparation has been made, there will be an *atmosphere of reverence and expectancy* in the Sunday-school session, generated by earnest and united prayer. Such an atmosphere invites the presence of the Holy Spirit in convicting power. Dispense with, or shorten, the class study of the lesson; sing hymns that tell of the love of Christ; have an effective invitation hymn sung as a solo; have the pastor or the superintendent, or other suitable person, present the matter of immediate and definite decision for Christ, dwelling on God's mercy, Christ's love, the need of Christ in every life, the vital importance of making a decision, the fact that enlistment for Christ is a thoroughly manly or womanly step for any young person to take. Make the appeal to the will rather than to the emotions. A few brief testimonies given by members of the school whose lives are known to ring true, may be helpful. Allow a few moments for personal work by the teachers, after which the decision cards should be signed during silent prayer.

Those signing cards should be asked to remain to meet the pastor or superintendent for encouragement and brief counsel. If the school session is followed by a short prayer service (as described in Part III, Lesson VII) these beginners in the Christian life may there find

opportunity, if they will, to give public expression to their new purpose in prayer or testimony.

The *conservation of the results* of Decision Day is quite as important as the day itself. No plans for its observance are complete unless they include the care and oversight of the new disciples of Christ. Everyone making a decision for Christ should be encouraged to unite with the church as soon as the opportunity is afforded. Special classes for instruction in fundamental Christian truths and in the duties of young Christians should be formed under the leadership of the pastor or the best fitted Christian worker. A gift by the church or Sunday-school of a good Bible, or of some particularly helpful book, to each one making the decision would be most fitting and calculated to bear fruit for many a year to come. Forbearance, patience, charity should be shown to young Christians. Errors of judgment should be overlooked and mistakes excused. Loving and persistent effort should be put forth to promote their growth in Christian character and their progress in Christian service.

QUESTIONS

1. What proportion of your Sunday-school members attend the church service regularly? Why is the proportion not larger?
2. What may be done to strengthen the bond of union between your church and school?
3. What is necessary in order that a Sunday-school may develop into a church?
4. Prepare a suitable program for Decision Day in your school.
5. How should the work of Decision Day be prepared for? How followed up?

LESSON IV

The School at Work for the Whole Kingdom of God

Every Sunday-school should realize that it is a part of the Church Universal; that it belongs to a great world movement for the spread of the Gospel. It must do its part, however small and humble, in fulfilling its Lord's commission to "make disciples of all the nations." The more isolated its location, the more important is it for its own spirit and progress that it should enlarge its vision, cultivate outside relationships, learn what others are doing, and lend a hand.

1. OUTSIDE RELATIONSHIPS A large number of the small rural schools, as well as those in constantly shifting communities, like lumber and mining camps, are on a union basis. These need to *keep in touch with the nearest missionary* of the American Sunday-School Union, reporting regularly to him and receiving in return stimulus from his correspondence and visits. Each of these schools should join heartily in the plan of *group gatherings*. In these, as many members from each of a number of neighboring schools as are able come together for a day of conference and instruction regarding Sunday-school work. For information regarding this plan write to the American Sunday-School Union for its free leaflet on "Group Organization."

Every Union Sunday-school will also have its outlook on the whole Kingdom of God broadened by its use of the *literature* which the American Sunday-School Union provides. Especially is this true of its journal, the "Sunday-School

World," which constantly treats, with many illustrations, such topics relating to general Sunday-school and missionary work as would naturally appeal to workers in the smaller schools.

Denominational schools should hold the same close relations to the Sunday-school board of the denomination to which they belong.

All schools should recognize their *membership in the county Sunday-school organization* and thus, through state, international, and world's organizations, in the whole great Sunday-school movement. It is a mistaken policy for any Sunday-school to hold aloof because it thinks it is being drawn in merely to be allotted its assessment toward the work of its state association. What a Sunday-school gets from such membership depends entirely upon the extent of its co-operation. State and county conventions, institutes, and summer schools, will benefit a school just so far as it is represented in them; and freely circulated pamphlets, treating different lines of Sunday-school progress, will be of value only as they are secured and studied.

2. TEACHING MISSIONS As we have already seen in Part III, Lesson I, the aim of the Sunday-school is *to enlist and train followers of Christ.* To impart Bible knowledge, to win life decisions, to develop Christian character—these are the most important aims, but not all. To train Christ's soldiers for the conquest of the world by his methods of love—this is the true Sunday-school program. To train for the Church a new generation who believe that "Christ is either Lord *of all* or he is not Lord at all"; that "the whole business of the Church is to preach the Gospel to the whole world"; that "the more religion we export, the more we possess"; that "the life and prosperity of the home church depend upon the extent and energy with which she prosecutes her foreign mis-

sionary enterprise"—nothing short of this will answer for our Sunday-school ideal. Where shall we find help for its accomplishment?

1. **From the Bible.** Most of the New Testament and parts of the Old Testament can be taught as they should be only *when they are given a missionary application.* The Bible itself contains the missionary principles in which every school should be grounded. The feeding of the multitudes, the parting commission of the risen Lord, the growth of the early Church—in these and in many other parts of Scripture we learn the divine purpose and plan regarding the spread of the Kingdom. If teachers themselves have a missionary vision, their classes will be sure to catch it from them through their teaching.

2. **The study of missions.** The story of missions up-to-date is but the continuation of the work which Christ and the Apostles began. Use missionary facts and incidents as *illustrations* of Scripture teachings. Every teacher, especially of boys and girls in the teen age, should draw freely upon a scrapbook or set of envelopes in which are filed clippings from modern missionary magazines and similar sources. Such publications as "The World Outlook" now put missionary news in most attractive and striking form.

3. **Supplemental work.** Missionary instruction may be given either as *supplemental work* in classes that are ready for it, or as a *part of the general program* for the whole school. In either case the work should not be done by teacher or superintendent alone. Assignments should be made to different members of the class or school. "The Missionary Speaker" contains 250 selections suitable for readings and recitations. "Missionary Programs," Nos. 1, 2, and 3, each contains six large pictures, for platform use, with accompanying descriptive material. They illustrate both home and foreign mission subjects, such as "Boys of the Street," "Why the Immigrants Come,"

"The Dog That Preached a Missionary Sermon," "Mohammedan Women," "John G. Paton, Missionary to the New Hebrides," etc. For prices and information write to the American Sunday-School Union, or to the Missionary Education Movement, 156 Fifth Avenue, New York City.

Such missionary teaching ought to be *systematically planned*, and therefore needs leadership. In many schools a Sunday-school missionary society is organized, enrolling as members all officers, teachers, and pupils who will join, meeting usually once a month, its exercises providing a missionary program for a part of the school session. A simpler method is to appoint a small missionary committee, consisting of an officer or a teacher and one or more older pupils. This committee should plan for the missionary features of the school's work and submit its plans for approval to the workers' conference.

3. MISSIONARY GIVING The interest awakened by missionary teaching should have its outlet in service. *The highest possible form is the dedication of the life.* James Chalmers, the heroic missionary to New Guinea, was fifteen years old when he heard his Sunday-school superintendent read to the school a letter from a missionary. Then and there he decided that, if God would open the way, he would become a foreign missionary. Eliza Agnew, the devoted missionary teacher of Ceylon, known as "the mother of a thousand daughters," made her decision when only eight. Such early decisions are exceptional, and pressure should never be brought upon young people to make public declarations for which they are not fully prepared; yet where should we expect to see missionary interest awakened if not among boys and girls at the most impressionable period of life, when the heroic and the ideal make their most powerful appeal?

While no gift of money can serve as a substitute when Christ really calls for the life, yet only one here and another there is called to be a foreign missionary, while *all* are called to *pray for* and *give to* missionary work. Every time we offer the Lord's Prayer, with a real appreciation of its meaning, we pray for missions. "Thy Kingdom come."

As we learn, however, about present-day missionary conditions, and especially as we become personally interested in some missionary station and its workers, our prayer changes from the general to the definite and at once assumes new directness and earnestness. Information is a great stimulus to prayer—and to giving as well.

Many small schools—and larger ones also—think they have hard work to provide for their own expenditures and cannot undertake to do more. *But it is surprising how the situation can be transformed when information feeds interest and scriptural methods of giving are introduced.* Rev. George H. Trull, one of the wisest leaders in deepening missionary interest in Sunday-schools, in his "Missionary Methods for Sunday-School Work," well says on this point: "In the Sunday-school the primary aim of missionary education should not be to secure the children's money, but to give them information that will arouse interest, deepen their spiritual lives, and lead to prayer, benevolence, and activity. However needy a case may be, the logical order of information, prayer, benevolence, should never be reversed or altered."

Let there be a regular time for *missionary offerings*, at least monthly. Let these offerings be kept separate, regularly reported, and their disposition voted by the school on the recommendation of its missionary committee. Denominational schools will give theirs chiefly to denominational missionary objects, home and foreign, but they should not forget such united enterprizes as the

American Bible Society, the American Sunday-School Union, and Sunday-school work in foreign lands as promoted by the World's Sunday-School Association. Union schools will naturally give to union objects, choosing such as will appeal to young people's interest. These might include, in addition to those just mentioned, such evangelical undenominational movements as the China Inland Mission, the Mission to Lepers, the Salvation Army, etc.

The scriptural method of giving is well summed up in 1 Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." One's giving should then be

Individual—"Every one of you."

Systematic—"Upon the first day of the week."

Proportionate—"As God hath prospered him."

The application of this "rule of three," adapted in its methods of operation to pupils of different grades, will develop for the Church a new army of regular, generous, proportionate givers.

Boys and girls may well be encouraged to earn their own money for their missionary giving. This will make it more valuable—to themselves at least.

All contact with the missionary movement, by study, by prayer, by any sacrifice made to promote it, should develop in every Sunday-school pupil more of the heroic spirit of him whose Kingdom we seek to establish throughout the whole world, for which he gave not only service but life.

QUESTIONS

1. Why and how should every Sunday-school avoid living to itself alone?

2. What part has your school taken in general Sunday-school movements in your section?

3. What missionary instruction would you recommend for a class of Junior boys and girls? for a class of young women?

4. Prepare a program for fifteen minutes of missionary instruction from the platform in a school where very little attention has been given to missions.

5. What is a scriptural "rule of three" for giving?

6. What is the right *order* to follow in developing missionary activity in any Sunday-school?

REVIEW OF PART IV

LESSON I

1. How can the efficient Sunday-school give helpful direction to the social life of its community?
2. What can it do to encourage clean athletics under wholesome conditions?
3. What other outdoor activities may a Sunday-school engage in?

LESSON II

4. How may the Sunday-school increase temperance sentiment?
5. What may it safely do in the difficult task of promoting purity of thought, speech, and act?
6. How can it aid in producing patriotic Christian citizenship?

LESSON III

7. How does the Sunday-school often prepare the way for church organization?
8. How should it build up church attendance and membership?
9. How should Decision Day be prepared for, conducted, and followed up?

LESSON IV

10. How should a Sunday-school share in promoting general Sunday-school work?
11. What should it do to train its members in missionary interest and support?

BOOKS FOR USE WITH THIS COURSE OF STUDY

In preparing this list, the object has been to select the most practical volumes at the most moderate price. In order that every school may have at least a few of the most helpful books for use by members of the training class, those regarded as most important have been grouped into two sets, on which special offers are made.

SET 1

Manual of Sunday-School Methods	*Foster*	$.75 net
How to Run a Little Sunday-School	*Fergusson*	.60 "
The Teacher That Teaches . .	*Wells*	.50 "
Talks with the Training Class . .	*Slattery*	.50 "
Child Nature and Child Nurture .	*St. John*	.50 "

The five volumes in Set 1, if ordered at one time, to be sent to one address, will be shipped, charges prepaid, to any place in the United States on receipt of $2.50.

SET 2

Manual of Sunday-School Methods	*Foster*	$.75 net
How to Run a Little Sunday-School	*Fergusson*	.60 "
Practical Pedagogy in the Sunday-School	*McKinney*	.50 "
Teacher Training with the Master Teacher	*Beardslee*	.50 "
Our Boy	*Bartow*	.75 "
Practical Primary Plans . . .	*Black*	1.00 "
All about the Junior	*Sudlow*	.50 "
Teens and the Rural Sunday-School	*Alexander*	.50 "
The Adult Bible Class—Its Organization and Work	*Pearce*	.25 "
Stories and Story-Telling . . .	*St. John*	.50 "

The ten volumes in Set 2, if ordered at one time, to be sent to one address, will be shipped, charges prepaid, to any place in the United States on receipt of $5.00.

I. ON EFFECTIVE TEACHING

Learning to Teach from the Master Teacher	*Marquis*	$.35 net
Elements of Religious Pedagogy	*Pattee*	.75 "
The Making of a Teacher	*Brumbaugh*	1.00 "
The Art of Questioning	*Fitch*	.15 "
Living Teachers	*Slattery*	.35 "
Devotional Life of the Sunday-School Teacher	*Miller*	.50 "

II. ON ADAPTING THE WORK TO THE PUPILS

The Unfolding Life	*Lamoreaux*	$.50 net
The Child as God's Child	*Rishell*	.75 "
The Natural Way in Moral Training	*Du Bois*	1.25 "
Fundamentals of Child Study	*Kirkpatrick*	1.25 "
The Blackboard Class for Primary Sunday-School Teachers	*Darnell*	.25 "
The Secondary Division of the Sunday-School	*Alexander*	.50 "
Church Work with Boys	*Forbush*	.50 "
101 Things for Adult Classes to Do	*Moninger*	.50 postpaid
How to Build Up an Adult Class	*Moninger*	.25 postpaid

III. ON A WELL-ORGANIZED SCHOOL

The Church School	*Athearn*	$1.00 net
How to Conduct a Sunday-School	*Lawrance*	1.25 "
Modern Methods in Sunday-School Work	*Mead*	.50 "
The Superintendent and His Work	*Brown*	.50 "
Sunday-School Officer's Manual	*Brown*	.50 "
Special Days in the Sunday-School	*Lawrance*	1.25 "
Housing the Sunday-School	*Lawrance*	2.00 "

IV. ON USING THE SCHOOL TO ADVANCE THE KINGDOM OF GOD

The Sunday-School at Work	*Faris*	$1.25 net
The Social Creed of the Churches	*Ward*	.50 "
A Social Survey of Rural Communities	*Wells*	.10 "
Graded Social Service for the Sunday-School	*Hutchins*	.75 "
Social Activities for Men and Boys	*Chesley*	1.00 "

Social Evenings	*Wells*	$0.35 net
The Sunday-School and Temperance	*Stevens*	.50 "
The Parent's Guide to Sex Problems	*Kendall*	.50 "
The Nobility of Boyhood . . .	*Willson*	.50 "
The Girl in Her Teens	*Slattery*	.50 "
Confidential Chats with Girls . .	*Howard*	1.00 "
From Youth to Manhood . . .	*Hall*	.50 "
Winning the Boy	*Merrill*	.75 "
The Girl and Her Religion . . .	*Slattery*	1.00 "
How to Bring Men to Christ . .	*Torrey*	.25 "
The Why and How of Missions in the Sunday-School	*Brown*	.50 "
Missionary Methods for Sunday-School Workers	*Trull*	.50 "
The Sunday-School Teacher and the Program of Jesus	*Trull* and *Stowell*	.50 "

Any volume, either in the two sets or in the rest of this list, will be sent postpaid to any address in the United States on receipt of the price named, and 10 per cent. additional of that price to cover postage. Address AMERICAN SUNDAY-SCHOOL UNION, 1816 Chestnut St., Philadelphia, Pa.

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